The Pastor

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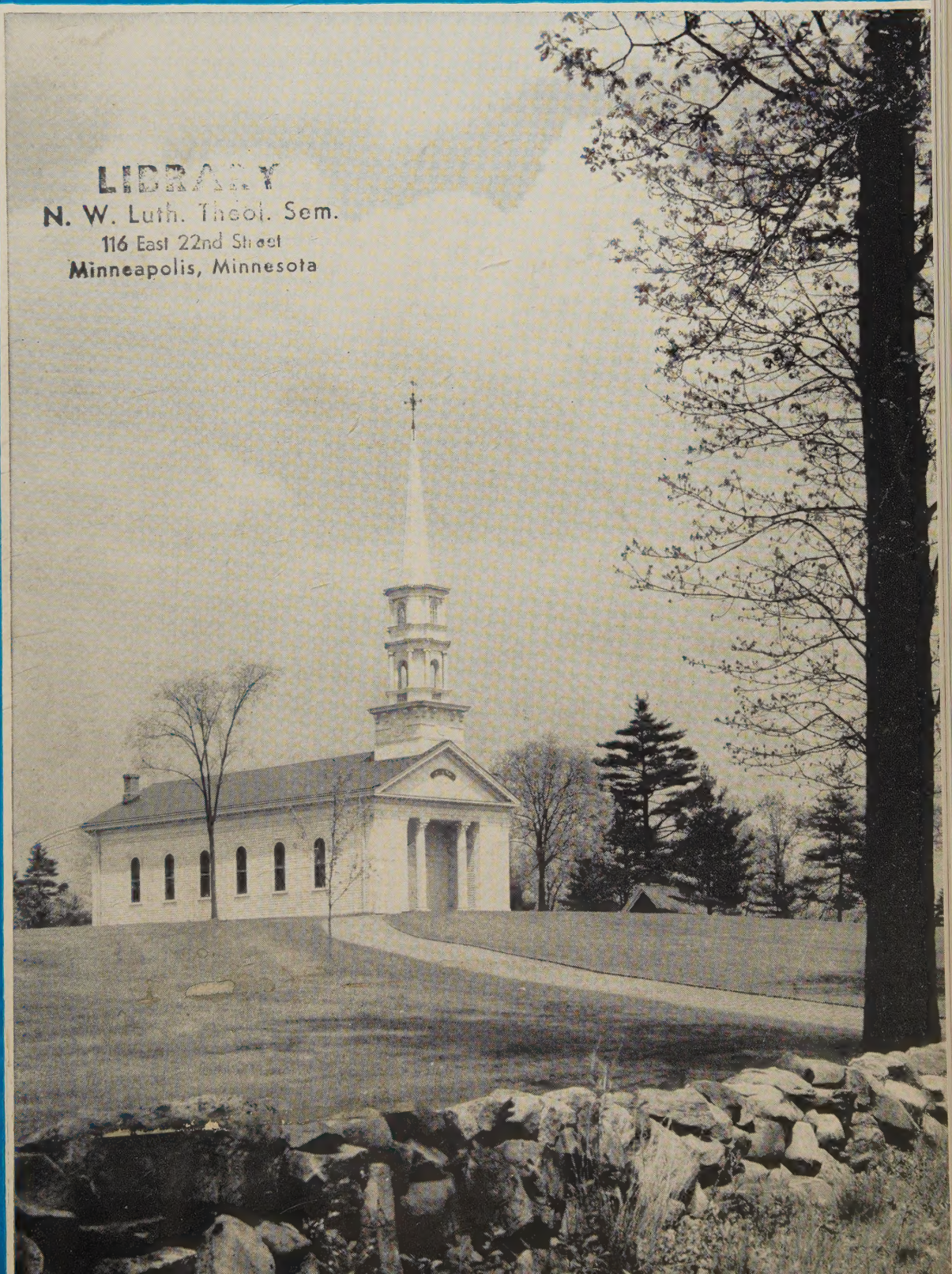

The Pastor

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EDITORIAL

Sin and the Psychopath

ONE of the most curious of all persons met by the student of human behavior, and perhaps the most baffling to the minister as well as to the psychiatrist, is the *psychopathic personality*. This is the person who has little or no capacity for a sense of moral responsibility, or sin.

Often he is a gracious, pleasant, entertaining, or attractive person: he frequently is the center of attraction—a role which he seeks deliberately—and is often ingenius in his ideas, for he may have a gifted imagination. He may secure many jobs but he is never found as head of a corporation or business. He may be the leader of a devil-may-care type of group, but only for a short time, for he is a rank individualist. He knows and is interested in but one person, and that person he does not understand: himself. He is often found in prison but seldom in a mental hospital, for he does not suffer; he seems incapable of suffering remorse. Even if he goes to the gallows, he goes with a smile on his lips and indifference on his face. He, truly, seems to be a lost soul. The baffling thing is that he sometimes comes from an excellent family with conscientious parents who are active in the church and have done their best to teach its precepts to their children.

The psychopath is a moral freak, difficult to understand and impossible to account for. The psychiatrist diagnoses him through trial and error. Some say, "Put him under treatment and if he does not respond he is a psychopath." He will steal from his mother, a blind man, or a widow. Lying is a part of his standard equipment for solving problems. He is like the mule a farmer was selling. The sale was almost closed when the mule ran into the side of the barn and knocked himself down. The buyer said, "Why that mule is blind!" "Oh no," replied the owner, "he just don't give a damn." So the psychopath.

Many explanations have been offered for this type of person: he is over-protected, he is brought up too strictly, he is not brought up strictly enough, he is overly indulged, he is not indulged enough, he is taken to church too much, he is not taken enough, he is an only child, or he cannot stand the competition of an older brother. The fact remains that his behavior cannot be accounted for.

Do not think because I use the masculine pronoun that all psychopathic personalities are men. There are many girls and women who have no moral sense of responsibility. Perhaps they are more dangerous and tragic so far as human destructiveness is concerned. For example, I know one psychopathic personality, daughter of a prominent and respected churchman in his community, who is now in her third marriage and who has had four children.

The church must take a humble attitude toward these persons. They are not to be indulged, for they are dangerous. They are not to be punished, as such, for they have no capacity for moral growth. The most baffling thing about them is that they sometimes straighten out as they become middle-aged and have no further difficulty so far as breaking the law is concerned; why, no one knows. It is not through moral growth, although they may go through the outward appearance of such.

The question that is often asked by the churchman who faces this kind of person is: What can I do to help? Frankly, the answer seems to be, "Nothing." That, however, is not a satisfactory answer to the pastor who is characterized by hope that never gives up, that never admits failure. It is true that diagnosis of the psychopathic personality is hard to make and often is wrongly made. On the other hand, the clergyman who is motivated by blind idealism that is not rooted in disciplined experience and observation, may do harm. In the eyes of the psychopath the minister who struggles with him, gives him money, prays with him, secures a job for him, and takes hours of his time in trying to be helpful, is just plain naive and stupid.

A history of growing indifference to parental wishes, of ignoring and deliberately flouting parental desires, should cause the pastor to be suspicious. I knew one girl who, at about nineteen years old, began staying out later and later, and who expressed little interest in her parents' requests, pleadings, or threats. Steadily, she increased the lateness of the hour of her coming home until she was finally staying out all night. Then the mother found a hotel room key lying on her dressing table. The girl shrugged her shoulders when she was asked where the key came from. The key was not left there by accident; it was her way of expressing contempt for her parents. Pychiatrists and mental hospitals could do nothing for the girl.

The pastor's greatest responsibility when a psychopathic personality has been diagnosed is with the family: to try to comfort them and steady them; for this brings the family a type of suffering that may be more difficult to accept than grief. Death comes to every family and is at least understandable—a psychopathic personality is not.

This type person represents failure: parental failure, the school's failure, the church's failure, society's failure. When we fail, our Lord has taught us we should seek forgiveness from the Father. The observant student of human behavior is found often in penitent prayer.—***R.L.D.***

slants on the secular

By RAY W. RAGSDALE

IN OUR economic and industrial life we are far from the millennium in which all will subscribe to the ethics of "men and not things, the goal of social living"; but there are evidences of a new awareness of the dignity and worth of the individual. At least nine great American Universities are now concentrating on labor-management relations and providing help for serious-minded executives who want to do a better job in handling employees. These universities are California, Chicago, Cornell, Harvard, Illinois, M. I. T., Michigan, Princeton, and Yale.

Since 1943, fourteen advanced management courses, each covering a period of three months, have been held at the Harvard Business School. The course that ended last December was attended by three presidents, ten vice-presidents, and a heavy assortment of top managers, superintendents, and industrial relations and personnel directors. Even some of the Army, Navy and Airforce "brass" were enrolled. Some "classroom conversions" are reported as industrial executives become increasingly aware that men are more important than machines.

It has been said that Henry Ford's labor policies created some of the bitterest relations in industry. We see evidence of considerable progress in the fact that Ford's grandson, Henry Ford II, has been cited by the National Conference of Christians and Jews for his "contributions to the cause of brotherhood and understanding among men." He spoke for a new generation of management when he said, "The first requirement of good human relations is to *want* good relations."

THERE may be a desire to turn the familiar slogan "Freedom of the Press" into "Freedom *from* the Press" if an article in *Harper's* (Feb., 1949) gets much of a reading. The article I refer to "discloses" the inside life of "Washington's Armchair Correspondents," and the author claims to be one of them himself, although he prefers to remain anonymous. The practical effect of the anonymous correspondent's article is to remove the halos from the heads of the small army of columnists in Washington who delight to launch their special dispatches with a characteristic cliché: "This correspondent learned today that high Pentagon Brass have a secret plan to . . ."

The reporter of this inside information on correspondents themselves says that there is nothing wrong with Washington newsmen that a little industry and work won't cure. He declares that they have become lazy and indolent—victims of the "ticker habit" and the "handout habit." He accuses most of them of being more interested in poker games and cocktail parties than they are in reporting the news.

I have long been skeptical of "flashes" and "special exclusive bulletins" from some of our well known correspondents who claim to know everything that goes on behind closed doors in the nation's capital. Now, the reporter who gives this exclusive inside information on reporters themselves says that the American public has every right to doubt their stories and distrust conclusions they reach.

IN mid-November it appeared that a raw and rugged war novel, *The Naked and the Dead* (Rinehart & Co.), would be the best seller of 1948, but just then something happened to change the situation. Lloyd C. Douglas' novel about Saint Peter, *The Big Fisherman* (Harcourt, Brace & Co.), hit the stands. It began to have a phenomenal sale. Whereas Mailer's war novel had sold 125,000 copies, *The Big Fisherman* went like hot cakes and at year's end had been purchased by 350,000 persons. In commenting on this, Ralph Thompson, book critic of the *New York Times Book Review* (Jan. 16, 1949), remarked that this sort of thing is likely to happen. Said he, "those who hope to qualify as No. 1. popular novelist had better follow the formula . . . (1) operate within a historical, costumed setting or (2) develop a devotional theme. *The Big Fisherman* does both. *The Naked and the Dead* does neither."

It is interesting to recall, further, that the book standing at the head of the list of all-time best sellers in the world is not a novel, but a collection of history, proverbs, hymns, biography, and moralistic teachings called the Holy Bible!

"WITH the monstrous weapons man already has, humanity is in danger of being trapped by its moral adolescents."

"Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God."

"We have grasped the mystery of the atom and rejected the Sermon on the Mount."

"Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death."

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants."

"We know more about war than we know about peace, more about killing than we do about living."

Who said these things? Was it some soap box orator in Pershing Square, Los Angeles? Was it some pacifist? Was it an atomic scientist trembling in his laboratory? Was it some preacher taking off on a flight of idealistic fancy? No. The man who spoke these words was Army Chief of Staff (General) Omar Bradley in his Armistice Day address of 1948.

ONE cannot read the dedication that David Bradley places at the beginning of his book, *No Place to Hide* (Little, Brown, 1949), without shuddering. This man who has given an ominous report on the "lingering poison of radioactivity," based on his observations of the underwater explosion of the atomic bomb at Bikini, inscribes the book: "To Kim and David, who will know whether we have made that cloud man's masterpiece or his master."

(*Ray W. Ragsdale is pastor of Westwood Community Methodist Church, Los Angeles, Calif.*)

Organization of six churches, as many Sunday schools, and establishment of preaching schedules at ten points rewarded Brother Mac—central figure in this series on "How the Church Came to the North Panhandle"—with an income of less than fifty cents a day. Hazards of a frontier preacher are described here. The author is secretary of the Department of Public Relations for the Division of Educational Institutions, Methodist Board of Education. For the first two articles in this series see the February and March issues of THE PASTOR.

Rough Going on the Circuit

By BOYD M. McKEOWN

ON THE first trip around his circuit, Brother Mac selected a home site in the eastern part of Sherman County, near the geographic center of his charge. On the next trip he made it a point to be in Coldwater on a week day so that he could "file it," as the process of purchasing public land was called. It consisted of four sections of land, then being sold by the state at one dollar per acre, with interest at 4 per cent and forty years in which to pay the principal. The land lay partly in the Coldwater Canyon and partly out on the flats, which made it desirable both for agriculture and for cattle raising. In the hands of an agriculturally-minded individual with adequate resources, this tract could have been developed into a profitable project. In Brother Mac's hands, however, it was to serve as a home base where he and his family might live and from which he might operate as he sought to minister to the residents of his charge.

Through January, February, and March he filled his appointments on schedule in spite of severe weather and long-distance driving. Each time, after he had covered his circuit, he would have a few days—though never as much as a week—at home. Early in April he loaded his family and all their possessions into a covered wagon and made a three-day drive over the sixty-five miles from Channing to the claim he had filed on some weeks before. Lumber bought in Channing had been delivered on the ground by a freighter a few days earlier.

He had hoped that the worst winter weather was over and that it would be possible for the family to camp on the place without too much discomfort or inconvenience while the house was being built. Panhandle weather, however, lived up to its reputation for trickiness and welcomed the preacher and his family to their new home by covering them over in their outdoor beds on the first night, with a four-inch snow.

Next morning, while his wife and children remained under cover and made themselves as comfortable as possible, Brother Mac hurridly threw together a camp shack that was to be their home, temporarily, and that later was to serve as a chicken house. Even this small building project, however, was not allowed to proceed unmolested by the weather. A severe sandstorm slipped down upon it shortly before it was complete, flattening the walls and carrying off some of the lighter pieces of timber.

With the camp shack complete and with his family duly housed in it, Brother Mac set about building the house in which they were to live. With his own hands, supplemented only by such help as his oldest son (a boy of ten) was able to give, he built the cottage, following the plan of the one in which they had lived in Channing. When it was completed and the family had moved in they felt that they had come to the end of a series of heart-breaking experiences. They hoped they were at the beginning of a period that would be more comfortable and congenial.

At that time the Rock Island Railroad was building down from the north across the corner of the Panhandle. Wherever groups of north plains people got together, progress on the new railroad was sure to be a topic of lively interest. More than that, there were rumors that a town was to be built on the railroad some twenty miles west of Brother Mac's place. During the early summer the town materialized under the name of Stratford, and Brother Mac became a frequent visitor as he sought to minister to the spiritual needs of the residents of this tent village.

Like most western towns, Stratford was "born a-booming." The inhabitants earliest on the grounds were sure that it would be a metropolis commanding a trade territory of two hundred miles in every direction. The town had not been in existence long, before real estate firms began to blossom forth and high-pressure salesmanship was brought to bear upon every stranger. Glowing pictures were painted of the great possibilities of the town itself and of the surrounding territory. One agent enthusiastically said to a prospect, "All this country needs is a little more water and a few good men." The sales resistance of the newcomer, however, was expressed in the comment, "That's all hell needs, brother—more water and more good men."

Brother Mac preached in Stratford very early in its history, when there were only a dozen or so residents, most of whom were engaged in construction work. His earliest congregations were unique in that there were no women in them.

By midsummer it became apparent that Stratford was sufficiently a population center to warrant the holding of a revival meeting. Accordingly, a temporary shelter was erected near a lumber yard and a two-weeks "protracted meeting" was held. Practically the entire population of the town was present at every evening service. In addition, a number of persons came from outlying ranches and camped in Stratford while the meeting was in progress. Most of these latter people had seen very few trains in recent months or years, and the passing of a train along the newly constructed tracks was a happening of interest even to adults. To children is was an occasion for wild excitement.

In keeping with the practice of the time, mothers were accustomed to spread pallets in the aisles or in some out-of-the-way corner of the tabernacle each evening and to get their small children to sleep before the service had fairly gotten under way. As a rule this plan worked exceedingly well. But on one particular evening, while a long and unctious prayer was in progress, a freight train pulled into town, stopped, and began switching. This was too much for the smaller children, two of whom bounded up from their pallets and rushed for the side wall where two wagon sheets joined. The boy who reached the wall first pulled the sheets apart, poked his head through, and began to broadcast a play-by-play account of what he saw. "I see it! I see it!" he yelled. "It's lighted up like a Christmas tree!" At the same time, Brother Mac's youngest son was tugging at the more fortunate youngster with all his might, endeavoring to evict him from his vantage point. In response to the other boy's enthusiasm, he managed, between tugs and grunts, to say, "I can't see it, but I hear it a-smoking!" It is doubtful if Brother Mac ever had a religious service more nearly broken up than was the service that night.

Headquarters of Brother Mac's so-called Bunghole Circuit, this Methodist Church in the town of Stratford, Texas, was the first of its denomination to be enterprised in the North Panhandle.

About the time the series of revival services began, intensive advertising of a foot race began, also. The race was to be run in Stratford on the second Saturday of the revival. It was intended as a promotional scheme by way of publicizing the town. Contestants were a man from Kansas and a resident of Stratford who a few years before had been a celebrated track star in college. Bets were running high and the meeting was suffering from the competition. Brother Mac realized that there was more at issue than merely the running of a foot race, or even the holding of a revival meeting.

To him, the race, with the gambling it occasioned, was a symbol of many of the evils that often associated themselves with a frontier community. He therefore set about effecting a cancellation of the race and made it a subject of comment and of prayer in many of the revival services. Finally, on the day—and shortly before the hour—the race was to be run, a special prayer service was held as a final effort to prevent the invasion of Stratford by such forces of evil. While the prayer meeting was in session, a passenger train from the North made its scheduled run and an hour later a passenger train from the South also passed through the town.

On adjournment of the prayer meeting, Brother Mac walked down town and was surprised to note the quietness of the streets. Dropping in at the little railroad station on some business he casually asked who had won the foot race. The agent replied, "Why, haven't you heard? They didn't run it. Two of the fellows that were betting heavily got into a squabble and pulled their guns. Then their friends pulled theirs and it looked like there was going to be a wholesale lot of shooting and killing. All of a sudden, somebody stopped them and each crowd went off into a huddle by itself. Pretty soon they pulled down the money they had put up in bets and the Kansas crowd caught the northbound train back home."

This was cause for considerable gratification to Brother Mac and his immediate associates. The result was that next morning he went with glowing optimism before the congregation and proposed the organization of a Methodist church and the erection of a church building in Stratford. Sufficient money was raised at that service to warrant the breaking of dirt for the church as soon as materials and carpenters were available.

While the church building was in progress a Sunday school was organized in the waiting room of the railroad station. It was conducted there for a time and later both church services and Sunday school were held in the courthouse, pending the completion of the church structure.

While Brother Mac was getting his work started with more or less effectiveness in all other counties of his charge, Moore County continued to be the spot of greatest difficulty. Public buildings were made available for his services without question in other counties, but in Moore County he was denied the use of the courthouse. The reason assigned was that the commissioners' court considered religious services too great a fire hazard. Some of Brother Mac's friends were inclined to joke him a bit about the "incendiary" nature of his sermons.

During the summer he managed to assemble nail kegs, spring seats from wagons, and other seating arrangements and to hold his services in Dumas in the open air. This was a situation which he did not welcome but which was seemingly the best way to combat the opposition he was encountering. When cool weather came it was not feasible to hold services in

the open, so the congregation moved into the homes of some of the families who were sympathetic toward the church.

In addition to the difficulties met in establishing and spreading the gospel in this new territory, Brother Mac and his family encountered all the hazards common to the plains country at that time. Rattlesnakes were numerous, and because medical assistance was almost impossible to reach in time for successful treatment, their bites were almost always fatal. Early in the summer Mrs. Mac killed a large rattler right at the door of their little cottage. She had always had a great fear of snakes and had been sure that she could never bring herself to kill one. When this one came to the door, however, she did such a thorough job that the new hoe with which she killed it was never usable as a garden implement.

Early in the summer a band of some three hundred Indians, on a trek from their reservation in Oklahoma to visit a tribe in Colorado, passed up the Coldwater draw, camping one night at a water hole less than half a mile from Brother Mac's cottage. As usual, Brother Mac was off in another part of his circuit. The Indians were traveling under a special government permit but, nonetheless, they occasioned considerable anxiety to Brother Mac's family who felt themselves alone and knew that they would be thoroughly helpless if any emergency should arise.

Some riders from the Snyder ranch four miles down the draw came in the early evening, insisting that Mrs. Mac and the children come down to the ranch overnight. She declined the invitation, however, because she felt that it was essential that she stay with their small amount of earthly goods. As the riders returned to their ranch they passed through the Indian camp and found a group of them loaded with jugs, buckets, and other containers, heading for the new cottage in the hope of getting a supply of good drinking water. By a first-class piece of bluffing, the cowboys managed to head off the expedition and the Indians used water from the creek.

If Brother Mac lost out on the snake and Indian episodes experienced by other members of his family, he encountered other hazards and emergencies which kept him mindful of the fact that life on the frontier was a serious matter. One day in early fall as he was driving on a fifty-mile trip from one ranch to another in the more sparsely settled part of his pastoral charge, he suddenly found himself directly in the path of a raging prairie fire which was being swept toward him by a thirty-mile-an-hour wind.

Seeing that escape by flight was impossible, he remembered the universally accepted formula for such a situation; he sprang out of the buggy and attempted to light a counter-fire that would give him an island of safety on which to stop while the fire swept by on either side. His excitement, however, coupled with the high wind, caused him to waste several matches in a vain effort to start the grass to burning. Finally, realizing that he was down to his last match, he got his driving blankets, pulled them carefully over himself and within the protection of that hastily improvised tent, was able to ignite the grass and to see it get sufficient start that when he took off the blanket, the wind would fan and spread it instead of putting it out.

In a matter of minutes, the fire he started had swept away, broadening as it went, and leaving a charred area sufficiently large to hold himself and his buggy and team. It was none too soon, however, for just as he drove out into that safety zone the flames of the advancing prairie fire began to lick at the sides of his island. In a few moments it had passed and nothing remained but a pall of smoke. The whole affair happened in the space of a few minutes, though to Brother Mac it had been a long and tortuous ordeal.

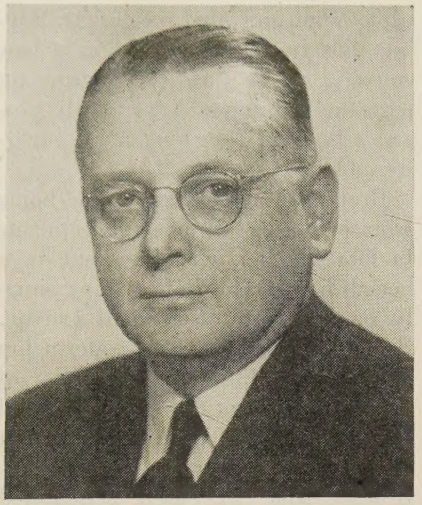
Loneliness was an ailment from which practically 100 per cent of the plains population suffered, in greater or lesser degree. Brother Mac experienced it on many of his long, solitary drives. His family, on the little ranch in Coldwater, felt it even more. The cowboys and old-time ranchers and their families were, from time to time, almost overcome by nostalgic pain. The persons who suffered most, however, were young bachelors who came West and filed on claims, hoping thus to get a toe-hold in a new country, where they could grow up with the country and eventually possess a high degree of economic security and freedom.

Brother Mac was en route home from one of the distant appointments in late summer when he came to a hermit-like establishment lying snugly on the floor of a small canyon. Back of the house was a watermelon patch with literally hundreds of melons crying out to be gathered and eaten. In front of the little shack sat the owner and operator of the place. Brother Mac was well acquainted with him, so he drew up his team and called to him, asking what he would charge for two or three melons that he might take to his family. The lonesome resident took plenty of time to answer. He pointed at the sun about half way down the lazy afternoon sky and finally asid, "Well, I'll tell you, Brother Mac, it's about middle of the evenin' now. If you'll take out your team and stay all night with me I'll give you all the melons you can haul away tomorrow."

By September the town of Stratford had grown remarkably. The county seat had been moved there from Coldwater, and the courthouse was nearing completion. The Methodist Church was under construction, and so was a parsonage next door. With the town developing as it was, it became apparent that it should be made the headquarters of the so-called B u n g h o l e Circuit. Accordingly, Brother Mac announced that as soon as the six-months period of required residence on the place expired, he would move his family into town and occupy the new parsonage. Shortly afterward, his wife accepted a position in the Stratford school, and October first found the family duly housed in town.

The annual conference, when reports would be required and appointments would again be made, was only six weeks away. Those were a busy six weeks for Brother Mac as he twice covered his extensive circuit and sought to round up loose ends of his administration, prepare his reports, and bring everything into line for presentation at the conference.

[*Continued on page 48*]



Pentecost: What Meaneth

A Sermon by J. MANNING POTTS

The day of Pentecost, which marks the completion of the revelation of the Godhead, is the birthday of the Christian Church and the beginning of world fellowship. The significance of this day is discussed by J. Manning Potts, editor of the *Upper Room*. His text is Acts 2:12.

THE DAY of Pentecost or Whitsunday is the birthday of the Christian Church. It was already a religious occasion among the Jews. It was one of the great feast days, the Feast of Weeks. The word means fiftieth day, and it signified the fiftieth day after the Sabbath of Passover week.

Jesus had given instructions to the disciples that they were to stay in Jerusalem—*tarry . . . until ye be endued with power from on high.* They went back to the upper room to wait and pray, and now the day was come. It was to be the birthday of the Christian Church. It was a day that had been prophesied by the prophet, Joel, and which prophecy Peter quoted in his sermon: *And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*

The day which had been looked forward to had come. It was attended by startling sounds and appearances. *And suddenly there came a* sound *from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues* like as of *fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*

The writer says, *there came a sound . . . as of a rushing* of a mighty wind. It was "as of" a mighty wind. *And there appeared unto them cloven tongues* "like as of" *fire.* It was not wind, but a *sound as of.* It was not fire, but tongues *like as of fire. . . . every man heard them speak in his own language.* It was mysterious, inexplicable, supernatural. They were mystified. They were all amazed and were perplexed, saying one to another, *What meaneth this?* They did not understand and neither do we. The signs of Pentecost are beyond us, but its meaning can be understood. If we have not grasped all of it, and we doubt that we have, we can at least plumb its depths to some degree. What is its meaning?

Pentecost marks the completion of the revelation of the Godhead. Only in the light of the revelation of the Godhead can we begin to understand Pentecost. On one occasion Jesus was teaching the woman at the well. How often he stopped with a single person to teach some great divine truth. She thought of God as a Samaritan God, a tribal God, a God of the mountains of Samaria. She was in a real dilemma. The Jews thought of God as being in Jerusalem. She thought of God as being on Mount Gerizim. Jesus told her that God was no local deity and that the hour would come when neither in that mountain nor in Jerusalem would she worship the Father.

Some have referred to the divine economy of the Godhead. Jesus said in the same upper room, *It is expedient for you that I go away. I will not leave you comfortless.* "I will send you another Comforter." He spoke of the Holy Spirit. God had been revealed in the Old Testament as the Creator, the Judge of the earth. Jesus has shown him to be the Father, the God of love. Jesus has come as a Son, the incarnation of God. He has revealed God in his own person, his ministry, his crucifixion, his resurrection, his ascension. He has pointed to the day of Pentecost. Now it is here. Jesus has gone away, and has gone in order that God may be fully revealed as Father of all mankind, as a God who is everywhere and for everybody.

God gives a fuller revelation of this idea of the Godhead. It is the revelation of the God who is a Spirit. Thus we say in our creed, "I believe in the Holy Spirit." He it is whose office is to teach, to bear witness, to guide, to speak. Here is the still small voice, the voice that convicts men of sin and of judgment to come, the voice that bears witness with our spirits that we are the sons of God. Pentecost revealed the third person of the Trinity, and thus we sing:

To Thee, great One in Three,[1]
Eternal praises be. . . .

Pentecost marks the beginning of a world fellowship. There is not much new in our idea of a world fellowship today. There in Rushville, Indiana, is the grave of Wendell Willkie. At one end is a large cross in stone. At the other end there is an open book, also in stone. On its pages, chiseled into the stone are excerpts from Wendell Willkie's *One World* (Simon & Schuster, 1943). He electrified this nation and the world with his one world idea. It seemed he died all too soon. But Wendell Willkie was not the author of this idea. God himself was. God so loved the world, not any part of it, not any race of it, not any caste in it, not

[1] *The Methodist Hymnal*, No. 2.

This?

any social group in it, not any geographical portion of it, but the whole world. His love was big enough for that, and is today. From the beginning he envisaged the world, and nothing less is big enough for God. And God's idea of one world is just as true whether men put it into practice or not. We can work toward this idea in a League of Nations or a United Nations and go along with God, or we can resolve the world into national cliques and alliances where hatred becomes the order of the day; but God goes on.

At Pentecost was revealed the beginning of a world fellowship. It transcended anything that the world had known. From that day, those who had been there knew that a world fellowship was the order of the day, and no narrow nationalism would suffice to bring in God's revelation of a world brotherhood. The Holy Spirit had come upon the Jews who had assembled together. These were the elect, the chosen ones. But there were more than the disciples there that day. There were 120 together. Jews were there from all the nations. They spoke in their own language, but each understood. There were others there besides the Jews. The Scripture says, "both Jews and proselytes." These were that day knit together by the Holy Spirit. The Holy Spirit was no respector of persons, or nationalties. There were Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and parts of Libya about Cyrene, and sojourners from Rome, Cretans and Arabians. What a group! The known world was well represented. In truth, God so loved the world at the day of Pentecost that he saw to it that the world was there on the birthday of the Church.

Pentecost drove the apostles out to witness to the world. From now on nothing was circumscribed about the Gospel. It was only limited by man's witness. Jesus had lined up his disciples there at The Ascension for the take off. He had said, "Go ye into all the world." Now the time is come. They went out to obey the Great Commission. There was begun the march of the eleven men, but not only these: The 120 and the 3,000 who were converted that day. Few moons had passed before they said of them, "These have come hither who have turned the world upside down." Jesus had said, *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . unto the uttermost parts of the earth.*

The tragedy has been that we have gone such a little way on the road toward that goal. We slip back every now and then into the jungle idea when we attempt to solve the problems by the law of who-kills-most, and interpret force as God's will. We talk of another war when all the while we should be mindful of all the problems that have been created by the war we have just finished. (Or have we finished? What with war in so many places right now.) We have not solved the problems at all. World fellowship is essential to individual happiness and well-being, and without it individuals eventually succumb.

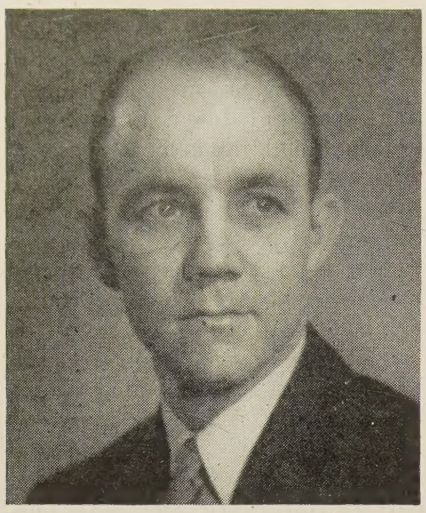
These disciples were changed men. Their world was changed. Their sights were different. They literally had no better sense than to take what they had now and offer it to God and bet their lives against a world enterprise. Strange it was that most of them lost their lives in this world gamble, but the Gospel won in the sacrifice. The law of losing one's life to further the world concept paid dividends. Nation after nation heard the good news. They hurled the chalice to others as they laid down their lives, and others caught it and did likewise as they laid down theirs.

The march of the eleven men was continuous, and is today, and will be tomorrow. The eleven became the thousands, and the thousands became the millions, and the march goes on. These men became spirit-filled men. What a change came over them! They preached, they witnessed, they wrote books, they proclaimed the unsearchable riches of grace in Christ Jesus. They traveled. They were in prison. They gave up their lives. But instead of the thing dying in them—they witnessed so successfully that it has come down to us today.

Take Peter, for instance. What a transformation! Lloyd Douglas has brought him to life in his latest novel, *The Big Fisherman* (Harcourt, Brace & Co.) This man was the central figure at Pentecost. It was he who stood up on that day and claimed the prophecy of Joel was being fulfilled. It was that big fisherman who had been but a few days ago a cursing, denying disciple, who, turning his back on Jesus, had sworn, "I never knew him." This was a brand new creature in Christ Jesus. And only the Holy Spirit can explain him. Douglas has painted a graphic picture which will make him live for thousands of people. But a more remarkable story is in the life of this man than anyone has told or will tell. And look what happened that day after he preached: *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* Here was a real miracle of grace. The big fisherman had in truth become the rock upon which the Church was to be built.

Pentecost goes on, and though many would deny the power of the Spirit today, and many have not even heard there is the Spirit, the third person of the Godhead is here. He lives, he breathes, he speaks, he convicts, he pleads, he comforts. He wins men unto himself. And Pentecost means that God is alive, that Jesus is in our midst, that it was no idle boast when he said, . . . *Lo, I am with you always even unto the end of the world,* and that if we have a desire to worship him in spirit and in truth, he shall be revealed unto us.

What was the meaning of Pentecost? It completed the revelation of the Godhead. It started a world fellowship, and it sent men out to witness to that world. Pentecost so changed men that they became all out for Christ; and because they were all out for Christ, they helped to change a world. The same thing can be done today, if we meet the conditions. Suppose today that we would let the Holy Spirit do for us what he did for those at Pentecost. We leave that to capture your imagination.



Man and the Machine

A Sermon

By J. CLAUDE EVANS

In mechanized, frustrated America it may not be possible to return to simple rural life, but we might return to the philosophy of the simple life. First, however, we must recognize that God is working today in history, declares the pastor of St. Luke Methodist Church, Walhalla, S. C.

THE author of Revelation depicted the fall of the great but wicked city of Babylon. Should this seer come alive today and see our complex machine society, he would probably take one look and decide that Babylon had conquered after all—for what would he see?

He would see a megalopolitan culture. In 1829, the population of the United States was 93 per cent rural. By 1940, the rural population had decreased until it comprised only 43.5 per cent of the total. In every year since these census statistics have been available, more people have moved from the country to the city than have moved from the city to the country—every year, that is, except during serious depressions, when the movement was temporarily reversed. One may reasonably conclude that this is a trend that has been growing since the beginning of the industrial revolution.

He would see an industrialized world, where life has lost much of its creativity in the assembly line. The individual whose job it is to screw six nuts to six bolts, minute after minute, hour after hour, for days and weeks and years, has little stimulation for creativity. More likely he will go insane, or become an alcoholic. Even when off from work, he probably goes home to a house full of mechanical and electrical gadgets, further reducing the chance for creative participation even in the home. He is likely to end his day at the movies.

The author of Revelation would see that the whole world has become intermeshed economically. Rationing, for some, was a rude awakening to realization of the interdependence of the countries of the world. Too many had assumed that commodities like gas, rubber tires, and canned tomatoes were by right always available on the shelves of distributors. No little resentment resulted when they were suddenly not available; but it taught many the interdependence of the world community. Even as large a nation as the United States depends upon many other nations for all sorts of items.

Finally, he would see that frontier life in the world virtually has disappeared. There was a time when periodically in the world's history new frontiers were opened for colonization, providing opportunities for life with a new beginning for many. There may have been little equality in the society of that day, but for those with ambition, stamina, and ability, there was the equality of opportunity of the frontier. Not so today. The frontier has gone, except for a few relatively small and isolated regions, such as parts of Alaska and South America.

What is the way out? There is much fear in modern society of an atomic war. Some even propose industrial dispersion as a pre-war defense measure. But this dispersion does not seem either practical or possible, and it would not solve the deeper issues of machine culture. Rural sociology, however, that is Christian in its point of view, has some suggestions to offer.

First, while it is not possible, even if desirable, to return to the simple life of rural America, it would be possible to return to the philosophy of the simple life. Studies show that three principles of social life undergirded the simple life of rural America: (1) family loyalty and integration; (2) neighborliness; (3) a sense of community, resulting from community participation in local activities.

One of the products of the machine is what we might call "gadget culture." Fast spreading to every home is a craze for the latest labor saving or entertainment gadgets—from haircurlers to radios, electric mixers to television. Life accustomed to gadgets becomes conditioned by them. Only those who live the philosophy of the simple life are still free. Gadgets, for these, are the servants of life, not the masters.

Look how our life revolves around the existence of electricity, or more specifically, the electric light. If an atom bomb attack suddenly destroyed all the power houses and hydroelectric plants in this nation, though no

lives were lost, what confusion would result! Machine culture would come to a standstill. Life as we know it would be paralyzed, and in some instances its very existence threatened.

Only those committed to the simple life would be untouched by the debacle. It would be another activity for family solution of immediate difficulties. Acts of neighborliness would soon appear, elicited by the nature of the local catastrophe, to attack the problem from a community viewpoint. It was thus that many of the British reacted to the trials of the blitz—they rediscovered the simple life philosophy. If one has family love and neighborly support in community activities, problems of terrific social disruption can be faced creatively.

Another part of the simple life is the variety of tasks to be done. An early farmer not only knew how to farm; he was also his own carpenter, plumber, blacksmith, butcher, painter, veterinarian, and harness maker. Life was full of many different kinds of activities. Whatever his difficulties, he was never bored with the same endlessly repetitive job.

To make life full and abundant today, despite the machine culture, one must find in it a similar variety of activities. No man should confine himself to one field, or one job, or one area of interest. A doctor of philosophy is the *summum bonum* of education today. Yet, in one sense, a Ph.D. is intelligent in one field and an ignoramus in another. He is a man who knows a lot about a little—this at the very time in history when the crying need is for integration of knowledge, not for specialization alone! Practicing the philosophy of the simple life would demand that an individual have a knowledge of a variety of things.

So it was with Jesus. He was a carpenter, and a good one too, working with his father and earning his own living by it until he reached the age of about thirty. He was known as "the carpenter" of Nazareth. But he was also a nature lover. Listen to the awe in his voice: *Consider the lilies of the field, how they grow. . . .* He was a teacher, too, so great that the people followed him to the lakeside and the foot of the mountains for yet another story of divine truth. He was a great companion at social affairs. His early enemies critically called him a "winebibber," a companion of "publicans."

Despite this necessity for broader interests and activities, men still, in most cases, have one chief means of making a living. One must, therefore, find a purpose in one's work that points beyond the present and temporal to the future and eternal, if life is to be satisfying. Machine living hurts most because many endure it through choice or through necessity, "just to make a living." But life points beyond earth. The end of history is not in history itself, else our work would be all-important in itself alone. Life is meant to make a life, not just to "make a living."

Thus one must find in one's work a purpose beyond self. It must contribute, build, serve, and be beneficial to others if it is to supply the moral, spiritual, and aesthetic need of man for a sense of purpose in life.

For some this will need changing jobs. A liquor store owner or operator could never fit his job into a pattern of other-rewarding life. Others will be unable to find the inner resources needed to combat the tedium of assembly line work. By all means, leave the jobs! Those who need encouragement that such is possible should take a look at the American college scene today. Here is a forty-one year old freshman, married, and already gray-haired. A former major in the regular army, he has discovered that life is made for living, not for just making a living. Here is a middle-aged school teacher suddenly getting the courage to enter medical school. With the help of a courageous wife, he completed his work and is now becoming a successful doctor. He too knows the secret.

For others it will mean not changing jobs but changing a job. In a neighboring city, a furniture store manager sickened by the fabulous profits made by furniture dealers on long-term payments for shoddy goods, resigned his job and rented a barn on the edge of the city. In it he set up a small shop selling furniture for cost plus 10 per cent. His business boomed; but better yet, he found himself.

There are yet some who cannot change jobs, and though discontent, perhaps should not. Many a task is in itself creative and contributive to the good society, though often humdrum. It must be seen in a higher perspective. Part of the contentment of the Russian worker, though his standard of living be relatively poor, comes from the sense of being part of a larger whole. It therefore rests with business itself to provide this larger perspective, lest the machine crush the spark of creativity that made even itself possible.

Our final note of hope comes when we remember that God is in the machine, and not just the creator of it. Greek tragedy had a phrase *deus ex machina,* which was the escape mechanism, the solution of the problem for author and audience. When conditions got too bad, too intricately complex, then the gods were wheeled onto the stage in an elaborate, machine-like contraption. That provided the solution, the saving intervention in the drama.

Something like this is true for today. Many do wait in life until their experience becomes hopelessly befuddled and complex before they sense their need of God. But God does not have to be wheeled in on a machine—he is already in the machine.

The lamb was slain before the foundation of the world.

All history looked to the coming of Christ and the Incarnation. It was thus no sudden mechanical intervention. It was the culmination of the progressive revelation of God from the beginning of time. All history since Christ looks back to Christ. Here is the "intervention" that is still intervening in the lives of men who will have it so. A living Christ is among us; the Incarnation is continuing; God is working in the machine. No atom bomb; no assembly line, no selfish trade school philosophy of education can ultimately prevent one's fulfilment in a Kingdom in history and beyond history, when we shall know even as we are known.

With the power of God in Christ available to all men, machines are to be mastered and made the joy-producing servants of men that they are meant to be.

The News Sheet Goes to Press

By W. GEORGE THORNTON

More informative than the stereotyped "bulletin," a news sheet creates interest in the church and provides the pastor with an effective medium for commenting on community affairs. Pastor Thornton serves the Methodist Church of Johnsonburg, Pa.

METHODIST people appreciate information about their church. Moreover, it will be discovered that an informed people is an interested people. Few devices are more effective in the stimulation and maintenance of interest than a church news sheet. Any minister who can operate a typewriter and a duplicating machine will discover that a weekly news sheet will yield results far out of proportion to the expenditure of time, effort, and money involved.

One will have little inclination to use this helpful device, however, unless one possesses an understanding of its multiple and varied possibilities.

The most obvious use of the news sheet is that implied in its name. The printing of usual announcements which are a part of the round of church activities will, of course, take considerable space in each issue. Here, the news sheet is most helpful, for it enables the minister to conduct services of worship without the distraction of time-consuming announcements.

At the same time it provides the reader with an accurate and reliable listing of activities for the coming week. Other valuable information for both current use and future reference can be included as necessary. The news sheet presents an opportunity for bringing the annual budget to the attention of the entire membership. Likewise, it can be utilized at certain times to inform everyone of the official organization of the church and of the constituency of the various boards and committees which are necessary for the successful operation of the church from year to year.

The weekly news sheet will be found a promotional aid, also. Any church program benefits from favorable publicity. Since the success of most church projects is dependent upon the support and co-operation of the membership, the news sheet can be utilized to bring knowledge of the plans and programs of the church to every member. In this respect it is of further help as it constitutes a medium whereby attention can be fixed upon such endeavors until their completion. In a voluntary organization, such as the church, and among people who are familiar with the democratic process, there must be information for all if there is to be the co-operation of all. Here, the news sheet can be utilized successfully.

At other times the news sheet can be used editorially. Frequently, the minister will want to seek to influence public opinion beyond the range of his voice. In the days of the absence of courageous and constructive editorials on local matters in many of our newspapers, the inclusion of a tactful editorial on community problems will not only be a factor in influencing public outlook, but will make for a greater interest in and circulation of the news sheet itself. The discreet use of the editorial opportunity thus provided will produce surprising results. (A set of my own editorials on a local liquor situation was photostated, framed, and hung in a local bar room until the cost of such a practice cut too deeply into the revenues and profits of the local liquor dealer. He subsequently left town.)

Personal mentions also will increase interest and extend the effectiveness of the news sheet. People still delight to see their names in print, and many items of a personal nature are deserving of mention. One may include the names of the sick together with wishes for their recovery. Note may be taken of birthdays and anniversaries. A word of welcome may be extended to strangers, and words of farewell to those of the church family who are leaving the community. Congratulations for the young folks are in order at commencement time. Words of appreciation to those who are quietly and efficiently performing work for the betterment of church and community will be well received. Such personal items as these do not constitute an abuse of the desire to see ones name in print and will go far to promote good will and interest.

The news sheet likewise will serve as a unifying spirit on a pastoral charge. Not infrequently, outlying churches feel that they are insignificant and neglected. By noting the activities and achievements of these churches in a news sheet distributed over the charge, they will come to sense their importance in the larger program of the charge. It is well that the main church on the charge be brought to a fuller appreciation of the part played and the work done by the outlying churches. However, one must avoid using the news sheet to play one church against another. Such a practice in the long run will produce resentment. On the rural charge in areas where there is no

local newspaper the news sheet has great possibilities.

The utility of the news sheet is not limited to the promotion of the affairs of the local church or charge. It can play a part in the promotion of the larger program of Methodism. Free pamphlets available from the various general boards of our church can be enclosed with the news sheet. In my own experience, the World Service contributions of my charges have increased several hundred per cent due largely to the use of materials available from the Board of Missions.

While there is little question as to the value of a weekly news sheet, one must realize that if it is to be of help it must be attractively presented. The news sheet must be easy and interesting to read.

One must use a typewriter with a good, legible type. Typing must be accurate and well-spaced. The copy should not be too crowded. A "dummy" should be made for each issue before attempting to cut the stencils. The duplicating device employed should be capable of turning out a clean, neat product.

For the sake of interest the content should be crisp and varied. Life can be given to the copy by utilizing quips bearing on the Christian life which frequently appear in the *Christian Advocate* and other church journals. These can be used effectively between news items.

Variety may be added by changing the layout from time to time. Even a single sheet of paper allows for a number of different arrangements of copy and columns. The man who is handy with a stylus can add interest by the inclusion of simple illustrations. Readers will appreciate a change in the color of both ink and paper, occasionally. Colors may be varied according to the seasons of the church year.[1] In this respect the news sheet can be a valuable aid in acquainting people with the church year.

[1] According to George M. Gibson, in *The Story of the Christian Year* (Abingdon-Cokesbury Press, 1945), these colors are as follows: Advent, purple; Christmastide, white; Epiphany, green; Lent, purple; Eastertide, white; Whitsuntide, red; Kingdomtide, green.

The mechanics of publication should be well organized to prevent production from becoming a chore and too great a demand on one's time. News gathering can be simplified if one will jot down everything that ought to be included in the news sheet as soon as it comes to his attention. Such a procedure soon will become habitual. One ought also to develop the practice of clipping, marking, or setting aside any interesting material that is found in the course of reading. In consequence of such practices one will not want for copy.

Publication should take place late in the week, with a dead-line for announcements a day or so ahead of production. Parishioners should be informed of the dead-line and taught to respect it. By setting the dead-line a day or so ahead of production, the producer is given that leeway that is necessary should there arise those frequent situations which make pastoral demands upon his time and thought. Of course, if one is fortunate enough to have a church secretary, such matters will be of relatively little concern.

The news sheet can be published on any size paper that can be accommodated by the duplicating machine at hand. My own news sheet is published on both sides of a sheet of legal size mimeograph paper. Sometimes, due to an abundance of copy, two sheets are used. Whatever the means, however, the paper utilized must be of sufficient weight to prevent the ink from showing through and thus making a hard-to-read news sheet.

My own news sheet, when published, is folded cross-wise twice, dividing the paper into thirds. The paper size and folding procedure should be considered in the creation of the layout, for the outside flap, formed by the folding, should contain the name of the publication, the sponsoring organization, the date, the pastor's name, phone number, and address. The foregoing should be included to avoid creating the impression that the news sheet is an irresponsible publication. During the folding process any enclosures can be inserted.

Distribution can be made in a number of ways. If one has the inclination, adequate funds, and a sufficent constitutency for a postal permit, the mails may be used. Satisfactory distribution, however, can be effected if the news sheet is actually placed in the hands of every individual attending church or church school. Young people of the church can be assigned to this task. If this method is used, distribution should take place following the session of the church school and the church service. In this way the news sheet is sent into the homes where it will gain a wider reading. At the same time the news sheet is prevented from competing for the attention of the church school teacher or the minister. Neither, by this method, are the news sheets left in the pews to make added work for the caretaker. Once people are thus accustomed to receiving the church news sheet, one will find that they will request their friends who are attending church to obtain a copy for them, even though they may be prevented from attending church themselves.

Provision must be made for an adequate supply of news sheet. Yet, an over-supply must be avoided. It is poor policy to have old issues lying about the church. It is better to run short than to have an over-supply, as people instinctively want that which is scarce.

Financing the news sheet can be accomplished in a number of ways. One will find that individuals of the congregation will enjoy underwriting a portion of the cost by sponsoring a single issue. Financing is less complicated and more reliable, however, if provision for the publication of the news sheet is made in the budget.

Any pastor who wishes further to stimulate the interest and activity of his people will want to try a news sheet if he has not already done so. Such will provide a welcome change for many who have tired of the stereotyped church bulletin.

Toward More Vacation Schools

By WALTER S. OVERSTREET

Vacation church schools were held last year in every charge of at least one Methodist district through a plan whereby trained leaders of one church assisted untrained leaders of another church in organizing these schools. This "sponsorship" plan is described by the executive secretary of the West Virginia Conference Board of Education, Buckhannon, W. Va.

THE need for a sufficient number of trained, qualified leaders in the field of Christian education still remains a chief concern of the local churches of Methodism. Many worthwhile projects are neglected and many superb plans never materialize because of the utter lack of such prepared leadership. This is one of the perennial tragedies of Methodism, and the need for trained leadership is most acute in small towns and rural areas.

For several years, in the West Virginia Conference, our larger urban churches have been giving special emphasis to the matter of leadership training, and in many instances these churches have an abundance of skilled leadership. This leadership includes persons who have spent many hours preparing for specific responsibilities in the local church, and the majority of them are being used in the program of Christian education of their own local churches. Some are being overworked, while in other large urban churches there remains a great deal of trained leadership that is not being used. It is a great mistake to train a leader for a specific task and then fail to provide an opportunity for the expression of the skills which the worker has acquired.

In many of our urban churches there are potential leaders who are waiting for someone to challenge them to service in the church. In some instances these qualified leaders are actually requesting opportunities to serve not only in the local church, but outside the local church as well.

The West Virginia Conference has for several years, through the District Staff of Christian Education in the several districts of the conference, sought to encourage urban churches to act as "big brothers" or as agents through which they might be of help to the small and rural churches of the respective districts. The district superintendent, as chairman of the District Staff of Christian Education, suggests churches where there is a need of outside assistance. Through him the forces of Christian education of the urban churches are brought into contact with the pastors and people of the smaller churches where a need for assistance exists.

A large church is encouraged to "sponsor" or "adopt" some smaller church, and workers from both churches develop and carry out plans for Christian education in the smaller church. This co-operative relationship exists until sufficient local leadership has been trained to carry forward the program without continued help. It has been the experience of the West Virginia Conference that within a few months after such a co-operative relationship has been established, the smaller church has developed its own leaders, leaving the extension workers free to move on to another area suggested by the district superintendent.

Care must be exercised not to allow the smaller church to gain the impression that the workers from the urban center are "doing them a favor" by visiting their church and assisting in the program of Christian education. This is a co-operative enterprise in which the urban church is extending the sphere of its influence and in which the smaller church receives some much needed help and assistance. All of these projects are under general supervision of the executive secretary of the Conference Board of Education and the various conference directors.

One of the best examples of this type of enterprise is a variation of the "sponsorship" plan which was used so successfully in the Charleston District in vacation church school work. The district superintendent noticed that there were several church schools in the district that needed help if vacation church schools were to be held. He then served as a liaison officer bringing together the pastor of a church school needing such help and the pastor of a charge willing to give such help. Many hours of work were involved in bringing these groups together. The district superintendent worked almost constantly for two months, using the mediums of the telephone, the mails, and personal visits to the churches and pastors involved. This effort paid handsome dividends, however, for when the vacation church school season had come to a close, the district superintendent was able to report that a school was held in every church school in the Charleston District. This magnificent record was made possible through the "sponsorship" idea.

There is reason to believe that this is the first time that any district has ever had a 100 per cent participation in vacation church school work; certainly it was the first time it has occurred in the West Virginia Conference. Many of the vacation church schools never could have been held

without help from another church. This "sponsorship" plan was used successfully in other districts in the conference.

These extension workers went out to assist and not simply to "put on a vacation church school" for some local church. They served in advisory capacities, helping to organize the workers in the local church who really furnished the leadership for the vacation church school, with help and assistance from the "sponsoring" church. In many instances the extension worker remained only a few days, getting the vacation church school organized and workers trained, and then moving to another locality where the same procedure was followed.

For several years, West Virginia Wesleyan College has made possible scholarship grants to several trained students who serve as extension workers in this work. The persons organize the workers in the local churches serving in communities where a vacation church school has never been held. The procedure is not the "putting on" of a vacation church school on the part of the extension worker, but a training task on her part. In this way, two things are made possible. First, the children of the local church school have the opportunity to participate in a vacation church school, and, second, local church school leaders are trained for a task which, after all, is really their responsibility.

It has been our experience that once local leaders are trained, they are in future years able to conduct their own schools without outside help. This extension work has been the means of increasing the number of vacation church schools held each year in the conference. It is not so much helping "weak church schools" as it is giving of guidance and leadership to persons who are usually eager and anxious to serve.

THE PASTOR'S WIFE HAS

The Hardest Job of All

By WEBB B. GARRISON

Training courses for the wives of ministerial students have been started at Candler School of Theology, Emory University. The Methodist pastor of Covington, Ga., describes the program and suggests possibilities for its extension.

IT HAS long been recognized that the minister's wife has an important and difficult role to play. As a parsonage hostess, she must be both a homemaker and a career woman. To a very large degree, the success or failure of a minister is determined by his wife. Yet the church, while placing great emphasis upon the training of the minister, has completely neglected that of his wife.

As a first step in the direction of remedying this situation, Emory University's school of theology has initiated a training program for the wives of students. Believed to be the first such enterprise in Methodism, the project is a result of long planning by Dean H. B. Trimble.

The minister's wife, he points out, faces major problems that are peculiar to the special group to which she belongs. In spite of the fact that no salary is involved, the average church assumes that when it employs a minister it also secures the professional services of his wife. She is expected to have a thorough understanding of the work of the W.S.C.S., to take a leading part in the church school program, and for all practical purposes to serve as a member of the church staff.

At the same time, she must develop finesse in dealing with persons in all economic and cultural groups. As hostess of a home that is owned by the local congregation, she should know how to make it attractive and liveable in spite of adverse circumstances. Even with the development of longer pastorates, she may expect to face the ordeal of moving many times.

"These and other factors," declares Dr. Trimble, "combine to give the minister's wife the hardest job of all."

The training program which he has launched at the Georgia institution is still in the experimental stage. But definite plans have been mapped for a three-year schedule to include courses on virtually every special problem that confronts the wife of the busy modern pastor.

To assist her with her "professional" duties, the program includes work dealing with the Woman's Society of Christian Service, the vacation church school, youth work, interior decoration, and landscaping. Also high on the list is a course which offers guidance in such areas as dealing with the "problems in the congregation." General topics, such as "The Christian Family," are also included in the plans.

As set up by Emory University, the school is on a non-credit basis. Sessions are held twice weekly for two hours at night, but this arrangement is subject to future modification if such appears to be advisable.

An informal atmosphere prevails during the classes, and the practical aspects of every subject are emphasized. Instructors include members of the faculty of the theological school, wives of ministers in the metropolitan Atlanta area, and resource persons with special skills and experience.

Seventy per cent of the students now enrolled in Emory's school of theology are married. Though perhaps slightly accelerated by the war, the trend toward marriage while in school has been apparent for some years. University officials at Emory expect it to be permanent, as evidenced by the fact that a large apartment house has been built to supplement housing already available for married theology students.

The wives of future ministers are

keenly aware of their need for special guidance. In the Emory experiment, attendance has been so large that the group has been forced to seek more spacious quarters for class sessions. One young woman, the wife of a student pastor, drives more than thirty miles in order to attend her classes at night.

But the possibilities for such training programs are not limited to college situations. Dr. Trimble points out that qualified instructors are available throughout Methodism. Much of the most fruitful guidance comes from the wives of mature ministers, and the importance of informal discussion groups is not to be minimized. Urban ministerial associations could readily devise special workshop classes for wives. In rural areas, the project might be on a district-wide basis with infrequent all-day sessions for ministers' wives.

"Not the least of the problems of the minister's wife is loneliness," says the Emory dean. "Lay persons erect artificial barriers that make it difficult or impossible for her to have intimate friends among the congregation. She needs the tonic of sharing experiences with others—women who have had and are having to meet the very special issues that arise from family life in a Methodist parsonage. A long-range program of informal but specialized training for ministers' wives will provide a safety-valve as well as a stimulus.

Launched last fall, the Emory project has attracted nation-wide interest. If adopted on a large scale by other groups, it may go far toward making the job of the minister's wife easier as well as more effective!

Teen-Agers Evaluate Their Sunday Schools

By NORMAN L. TROTT

In this sixth and final article of a series based on a survey of teen-age attitudes among Protestant youth in Maryland, the principal changes and improvements wanted in their Sunday schools by the young people are discussed by the chairman of the survey, Norman L. Trott. A detailed account of the whole survey is available in the booklet, Teen-Agers Tell About Sunday School.[1] The author is pastor of St. Paul's Methodist Church, Hagerstown, Md.

ANY Sunday school can be made better by a little extra study and energy. Some can be lifted out of mediocrity into spiritual efficiency by the will of a few people studying their Sunday schools with a desire to improve them.

Here are some of the things young people would say to those who want to build a better Sunday school for youth:

Expect more of us. When the youth of the Maryland survey were asked: "What one thing would improve your Sunday school the most?" 19 per cent, plus, said "better attendance." This is something they themselves can provide. Moreover, they indicate they are willing to provide "better attendance—on time" when rightly challenged. When asked "Would you co-operate in a program to build higher standards, such as required attendance, on time?" over half of the youth (52 per cent) declared that they would.

The value of numbers in an active, well-attended class is even more to be desired than the finest equipment and superlatively trained teachers and was rated (by the teen-agers) in importance even above these. Nothing in the Sunday school is quite as discouraging to youth as membership in a small and ill-attended class.

Very simple techniques will improve the situation. Here are three suggestions: (1) Study your class groupings with an eye to making them large enough to be appealing to youth. It is better to have one flourishing class on a sizeable basis, even if you have to group grade a department, than to have a couple of classes, puny in size, with erratic attendance records.

(2) Appoint an attendance secretary whose business it is to check the records every Sunday for absentees. Follow up these absentees either by a post-card plan of "We missed you last Sunday" reminders, or by visitation in the home during the week, or both. There are some persons in a congregation who cannot teach but who can visit. Use them as "follow-up" visitors. We ask too much of most of our leaders, who are usually among the busiest people of the church, when we expect them to be spiritual truant officers as well as teachers. Let them put their time in teaching and divide their labors by arranging for others to do the follow up on absentees.

(3) Use some system of attendance recognition. Educators look askance at the old-fashioned pin award system, but there are many ways to give students recognition for attendance, and it *does* make a difference in the week by week attendance pattern of your Sunday school.

Teach us about God and life. One youth, in answering a questionnaire section dealing with standards, said "let's have more religion and less making of paper dolls." Young people themselves want a real workout in religious problems when they come to Sunday school. In listing their major reasons (or motives) for Sunday school attendance, first place was given to the desire "to learn about God." Second place was given to the desire "to live a better life." Two-thirds of all the youth listed these as the primary reasons for Sunday-school attendance. Only a few indi-

[1] Published jointly by the Baltimore Annual Conference and the Methodist Board of Education. Order from the Methodist Publishing House serving you, 40 cents per copy.—Ed.

cated that they used their classes primarily as social centers, or that they came through force of habit only.

Give us quality teachers. The youth who attend Sunday school are not too critical of their teachers. About two-thirds of all Sunday school attenders rate their teachers "tops." Among those who no longer attend, however, only one in three think of their former teachers as "tops."

When asked "What one thing would improve your Sunday school the most?" better teachers was listed third in order of importance.

Encourage your teachers to participate in training schools, correspondence courses, and the fellowship of study. Teachers who refuse "to study to show themselves approved" should not only be ashamed, they should resign.

Of course, it is very easy to say these things, but extremely difficult to develop an adequate teaching corps. Many of us struggle with a teaching *corpse* rather than a teaching *corps*. My own feeling is that the plague of Protestantism is its feeble teaching program. Think of our weak efforts at teaching the faith as compared to the comprehensive parochial-school system of our Roman Catholic neighbors. Consider that the one day on which Protestants have counted for the religious instruction of their children is being turned from a holy day into a holiday, and then consider the fact that many students and teachers absent themselves from "the appointed means of grace" on Sunday to pursue personal pleasures. All of this spells spiritual weakening for the Protestant forces of our land, and we are doing too little about it.

Get our parents attending too. You can increase your youth department by enlarging your adult department. The survey showed that when we keep the parents of teen-agers attending Sunday school, we keep the teen-agers too. Teen-agers tell that the way to keep them coming is to keep the family coming together. Plan the kind of classes for parents that will make Sunday school attendance worth-while. If your adult classes are inadequate or fossilized, start a new class for a new group. Give it a new name, aim it at a special group or a special need, and by-pass the dead-wood classes. It doesn't hurt to try. One approach is to set up a teen-age parents' class and let them start by studying the problems they face with their teen-age children.

Get busy with the twelve-year-olds. Our greatest losses in Sunday school attendance occur among the intermediates (12 to 14 years of age) and the peak loss takes place among twelve-year-olds. Intermediates are often the stepchildren of the Sunday school program. We need to direct more attention to them on both the national and local level—with special attention given to the twelve-year-olds. Give your intermediates opportunities for leadership in the Sunday morning session. Provide an evening fellowship group for them. An active intermediate fellowship will prove a breeding ground for a new crop of young people in the church. Extra time spent with this twelve to fourteen-year-old group will pay big dividends in building youth into the church. This department should be marked "*for special attention.*"

Tone up our buildings and equipment. When asked "What one thing would improve your Sunday school the most?" youth listed better buildings and equipment as second in importance, outranked only by the desire for improved attendance. Judging from the reaction in other parts of the survey, the lack of attractiveness in the Sunday school rooms is not a great deterrent to Sunday school attendance, but poor equipment and facilities are certainly a handicap to adequate teaching and learning. Probably few young people actually stay away because of inadequate facilities, but if they could improve the situation this is one place they would begin.

Help to find transportation. Our young people do not belong to a walking generation. Their grandfathers before them walked to school and church, but the new generation expects its transportation to be easy and quick. Our communities transport the rural youth to public schools, but on Sunday they must rely on the transportation provided by family or friends to get to Sunday school, and if this is not available they generally do not attend. Twenty-one per cent of the youth surveyed who no longer attend Sunday school give as their reason "I have no way to ride and it is too far to walk." Double checking on this group, we found that at least 80 per cent of them lived more than a mile away from their churches. Any Sunday school can increase its attendance overnight by providing a Sunday school bus or developing a "car pool" plan.

Considering Methodism's strength in rural areas, the transportation problem is very important. For our forefathers, the erection of churches and chapels at every crossroads and in every village went hand in hand with Methodism's evangelistic spirit. Do we of this traveling generation lack the vision to see that for us adequate transportation and evangelism go hand in hand? Our forefathers built the churches in hamlet and countryside; but, in many instances, it seems the major task of this generation to close them up. Recommend to your leaders the serious consideration of transportation as an aid to redemption. Among the rural youth in Maryland who do not attend Sunday school, 30 per cent state that it is because they have no transportation and it is too far to walk.

Here, then, are some suggestions among the many uncovered by the Maryland survey dealing with the building of a better Sunday school for youth. The writer of these articles is just another pastor who knows it is easier to give advice than to apply it, but he has come to recognize, as he has attempted to analyze the findings of this significant survey, that one of the primary problems of present-day Protestantism is that of *building the better Sunday school*—and it must be a lot better than it is!

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

A CORRECTION

G. Lewis Porter • *First Methodist Church, Rutland, Vt.*

I note in my article, "That They May Always Remember" [The Pastor, March, pp. 28, 29], an error which I feel is important enough to correct. On line 22 of the second column on page 28 it gives the suggested hymn as "Just as I Am, Without One Plea." The hymn that I suggested and which is much more appropriate to the occasion is "Just as I Am, Thine Own to Be," which is found not in *The Methodist Hymnal*, but in *The Abingdon Hymnal* and most youth hymnals. Its words are very fitting. . . . It sets the tone for the entire service. . . .

FAITH DOES HEAL

Dorothy Samuel • *Pittstown, N. J.*

Your magazine means as much to me as to my pastor-husband. And, of all sections, I believe the clinical columns of Russell L. Dicks apply to the work of a parsonage wife. While our people come to their pastor with their big troubles, it is the pastor's wife who is given counseling opportunities through hearing all the little trials that daily life brings.

Therefore, I was very disappointed when the March issue took so scornful an attitude toward the "faith healers." ["Counseling in a Crisis," p. 8] May I remind Mr. Dicks and his anonymous correspondent that by far the largest [record of] the life of Jesus Christ Himself deals with His repeated assurances and proofs that faith in God can even heal the physical body.

There can be no doubt but that the peculiar approach and attitude of the described "faith healers" shows a suspicious and queer fanaticism. However, all of the Lord's work is done through human instruments, and even when those instruments are conservative pastors of conservative churches they are frequently quite imperfect in themselves. The pastor's imperfections do not necessarily invalidate the truths which he dispenses.

Therefore, I would like an opportunity to point out that, according to the report, the sick mother *did get better* after the faith healers had announced they were praying for her. Who is to say that God, in His mercy, did not hear and respond to the prayers of those people regardless of how misguided they might be on other aspects of the Gospel?

In my humble opinion, the minister in question would have served his Lord and his parishioner more fully had he, himself, offered to her the wonderful promises of God that as we believe it is done to us. I am a good Methodist myself and believe the Gospel is far greater and deeper and more inclusive than any mere faith-healing sect preaches. However, I can still testify that I know the words of Christ are true.

Indeed, if this promise be not valid what can we dare believe of anything He said?

REQUEST AMSTERDAM VOLUME

E. Harold Mohn • *Executive Director, The Advance, Chicago, Ill.*

Every day appeals multiply: "We did not receive the Amsterdam book, 'Man's Disorder and God's Design.' Can you send me a copy?" So read the letters that stream into The Advance office in Chicago.

The requests are many. It may be that of a pastor appointed to a church since these volumes were distributed, or a minister under special assignment whose annual conference membership is overseas, or a theolog about to graduate and receive his first appointment, or a young missionary ready to enter the international scene. How greatly all of these would profit by a study of this book, but they did not qualify last January when 25,000 copies were given away.

The total supply now is exhausted and additional copies of this Methodist edition are not available. It hurts to send the inevitable reply, "We regret to inform you, etc." It is because of the continuance of such appeals, day after day, that The Advance office makes two suggestions to all who were fortunate enough to receive free copies of this important book:

First, that a *circulating library* of copies of this book be set up in every district, giving opportunity to all owners to share with others.

Second, that any pastor or church leader who has completed the reading of his book, and who does not care to keep it, send it to The Advance office with the understanding that it will be sent promptly to one of the many ministers whose request for the book has been regretfully denied.

WHAT THEY SAY ABOUT *THE PASTOR*

C. R. Nicholas • *The Methodist Church, Farmington, Minn.*

Enclosed you will find my check . . . which will cover the cost of the subscription for a two-year period.

I enjoy the magazine very much and would not be without it.

C. F. McGaughey • *St. Paul's Manse Perth, Scotland*

Yesterday the March issue of The Pastor reached me. I ordered The Pastor through the Religious Book Shop, Luton, Beds., England. . . . Earnest thinks for an excellent publication. . . .

Robert D. McIntyre • *Long Beach, Calif. Lakewood Community Methodist Church*

The Pastor is a marvelous magazine—"super." It has helped me immensely. I particularly like the liturgical slant.

A. Everill Orr • *Auckland, C. I., New Zealand, Superintendent, Methodist Central Mission*

Enclosed please find a draft which covers my subscription to The Pastor for two years. I appreciated my stay in your beautiful country during the Springfield Ecumenical Conference, and also find your paper a useful organ. I wish you every blessing.

SOMETHING MORE

Harry E. Bartow • *Collingdale, Penna.*

What might have been a splendid Christian sermon, "Our Dwelling Place" [By O. L. Merritt, The Pastor, April, p. 12], became entirely unchristian when the preacher declared that Jesus got his "wisdom and wondrous power from his home" and also "his religious faith from the home." The Son of God had something he did not get from the home in Nazareth.

If the editorial staff of The Pastor really believes that Jesus is the Son of God, how could that sermon slip in?

Clinical Material

Although too aggressive and blunt in his manner, this pastor was a definite help to a woman parishioner who was dying of cancer. He aided her in achieving the peace of mind that she needed. Comments are in italics.—Editor.

Facing Death

MRS. SWIFT is a forty-five-year-old woman who has cancer of the intertines. She often has been described to me by people in the community as one of the very finest persons they know. The Swifts, a childless couple, have a forty-five acre farm ten miles from town. I called on them one Sunday afternoon.

Alighting from the car, I was met in the yard by Mr. Swift.

"Hello there, Mr. Swift," I greeted him. "I just thought I would drop out and see you folks this afternoon."

"Miriam (his wife) isn't good at all this afternoon," he said. "I guess we'll lose her soon. The poor girl suffers so. It just doesn't seem right. She has always been so good. I even call her my little angel. I guess that's just what she is, too."

"The people in the church have always told me how active she has been. Let's see, she was president of the W.S.C.S. for about ten years, wasn't she?"

"Yes, it just doesn't seem right that she should go so young, but God must have a reason."

"Well, we all face the possibility of disease. I expect her faith is a great comfort to her now."

"Yes, she prays a lot and reads her Scriptures faithfully. Miriam was always fond of the Bible." We went inside and he took me into the room and stayed with us for awhile.

"Hello, Mrs. Swift," I said. "You really have a nice sunny place here. Your room seems to be on the right side to get the sun at its best."

"Yes, it is nice. Of course I wish I could be out in the sun, but this is the next best."

"They really have you propped up with pillows, don't they? I suppose you can read a lot that way. Do you do quite a lot of reading?"

"Yes, I try; but I just don't seem to have the energy. I guess it is the drug the doctor is giving me. I don't like to take drugs. If the Lord puts the sickness upon you, he expects you to bear it without all these drugs. Don't you think so?"

"God does give us strength to stand everything he puts upon us. But God made the drug, too, and taught the doctors how to use it, so maybe that is the way he wants to help us." (*Here, I think, the pastor made a mistake in agreeing that God chooses the time when we die. Of course, if he believes God does decide the time of our death then he has no further comment to make.*)

"Well, maybe so."

The husband got up and excused himself so he could go and begin chores.

"Oh, Reverend Milford, my pain just gets worse and worse. This lying here waiting to die is awful. You can just feel it creeping up. One day it is in the lower part of my stomach, the next day it is on my side. Oh, I just don't see how I'm going to stand it much longer. Yet I hate to think of leaving Frank, he depends so much on me. Why, he doesn't even know where to find his socks. Oh, I just hate to go."

"Well, Mrs. Swift, how is it with your soul?" (*This is abrupt and cruel. More understanding and quietness is needed and then a question such as, "Do you feel God's nearness through this experience?"*)

"Why, what do you mean Reverend Milford?"

"I mean, are you ready?"

Here she broke down in tears. "I don't know, I really don't know. How does one ever know?"

After a pause I said, "Why, you have a feeling. You know God as a friend and you feel that there is nothing between you. That he wants you to come to him. It is a fellowship which you have until you feel like God understands and loves you." (*This was a good response.*)

"But how can he love me. I'm so sinful. I just feel like he could never forgive me for all I've done. How can God forgive us?"

"God is like Jesus. You remember how he forgave the woman that was being stoned, how he forgave the woman at the well, and even promised the thief on the cross that he could be in Paradise with him? What don't you feel God couldn't forgive? All you have to do is ask him." (*This makes it pretty simple—far too simple.*)

"But I haven't done enough for him. He has been so good to me. He has already given me more than I deserve. How can I expect forgiveness?"

"Have you asked him to forgive you?"

"No."

"Have you prayed to him about it?"

"No. He always seems so far away when I pray, and I'm afraid to ask him or even mention it."

"Is there something standing between you and God? Sometimes we put up a wall, and then God can't speak to us."

"Oh, Reverend Milford, I don't know. I haven't done anything that the church says not to do, but I just don't feel that I have lived like he would want me to. I just feel I am so sinful." (*This needs more follow up, either now or later.*)

"Well, let's try praying to God now. Just open your heart to him as you would your own parents. Tell him how you feel and what you feel you have done against him. Then pray for his forgiveness." (*This pastor is so aggressively direct, I would rather have him pray than ask questions.*)

"Well, if you think it will do any good. . . .

"O God, forgive me. I have been a sinful woman. You have given me so much and I haven't given you anything. I haven't even loved you as I should. Please forgive me, O God."

She stopped praying here and burst

into tears. I took hold of her hand and waited until she had quieted. Then I prayed:

"Our Father, we do not know why we feel as we do. Thou hast continually loved us and cared for us, and we haven't been as we should be. Take thine erring children back to thee again. We are sorry for the things we have done. Our lives haven't been what they should be. Forgive us. We would pray not only for forgiveness but for the strength to overcome the tempations which face us each day. Many times we know what is right and yet we have not the will to do it. Strengthen our lives with thy Spirit. And, Father, in the ways in which we are uncertain, where we cannot determine the right, we would ask that thou wouldst lead us. Our Savior taught us to pray for the help we need and taught us that thou wouldst hear our prayers. Then, O God, hear the prayers of this one as she seeks thy forgiveness and thy help. Amen." *(This prayer is long and lacks warmth and friendliness. It also fails to petition for her husband, whom she dreads leaving.)*

"Oh, thank you, thank you. I feel like I can pray again. I'll keep praying, and perhaps He can forgive even my sin."

"Do you know what has always helped me?" I asked.

"No."

"Well, when I have sinned and seek God's forgiveness, I read Psalm 40. I feel that it is just what I would want to say. Somehow, it is always easier to pray then. Why don't you read it during the week, and next Sunday afternoon we'll read it together. Then we can talk about it. Will you do that?"

"Yes, I'll read it right away. Please do come back next week. I'll need all the help I can get."

"Good-bye, then, until next week."

Pastor's Summary: I think I slipped up in many places. I got too "preachy" when talking about the drug. My question about her soul was too abrupt and indefinite. I didn't know what to say to her when she asked how she would know when she was ready to die.

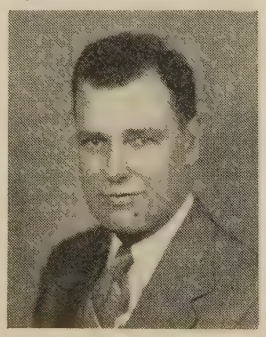
As to her need, I think she needed to confess to God. She had felt sinful all the time, but the whole community assumed that she was good, so she had no chance to confess. With her husband's attitude toward her, that she is "an angel," she could not share her thoughts with him. The minute he left the room she began to cry and tell me about her feeling of regret at having to die. Her friends all supposed she was ready and was looking forward to the event. She was so bottled up she had to talk to someone, and when I expressed doubt as to her readiness, she had a chance to get it out of her system. Her confession was all too indefinite. This was borne out by later visits, when she became more definite.

Also, the fact that she returned to the discussion of her sins in the next two visits indicated that she did not feel God had completely forgiven her. When I would enter the room, her husband remarked later, she seemed to relax and feel better. It was because we had something in common. I was the only one in whose presence she felt she could relax. The rest wouldn't have let her talk about her sinfulness, even if she wanted to. I called upon her every week until her death.

Editor's Summary: The pastor's summary reveals limited understanding of his aggressiveness. The call seems to have been helpful. Perhaps it was helpful because it was so blunt, for suffering is a way in which guilt feelings are relieved. It is unfortunate that we do not have reports upon the later calls.

Just how the pastor succeeded in helping this parishioner, we do not know. My guess is that it was through his kindness and sincerity, which are not revealed very clearly here.

This call reveals the fatalistic idea, concerning death, of both wife and husband; these are views that most of our people hold.



Russell L. Dicks is the recently appointed chaplain of Duke University Hospital, it has been announced. Since last September, he has been on the faculty of the Duke University Divinity School, where he continues as associate professor of Pastoral Care. Plans are complete, he says, for an advanced seminar for students interested in preparation for a specialized ministry, including the "hospital chaplaincy, full-time pastoral ministry, ministry to older people, or work with young people." Prior to his coming to Duke University, Dicks had served as a hospital chaplain and as a pastor. He is widely known for his contributions in the field of pastoral counseling and has written several books. Since 1945, he has been a contributing editor on the staff of THE PASTOR.—N. S. C.

Courses Announced

Courses in clinical pastoral training of approximately six weeks in length will be offered this summer through the Institute of Pastoral Care, according to an announcement from the Methodist Board of Hospitals and Homes. Following is the schedule of training places:

Boston State Hospital, July 18-August 26, Robert C. Leslie.

Massachusetts General Hospital (Boston), first session June 6-July 15, second session July 18-August 26, James H. Burns.

University Hospital, Ann Arbor, Michigan, first session June 6-July 15, second session July 18-August 26, Malcolm B. Ballinger.

Worcester State Hospital, Worcester, Massachusetts, June 6-July 15, Albert Greene.

The Massachusetts Memorial and Boston City Hospitals will combine to present a course at Andover Newton Theological School, June 6-August 26.

Dangers in Premarital Counseling

By RUSSELL L. DICKS

By thrusting literature on the biological aspects of marriage upon a young wife who had not requested it, one pastor laid himself open to serious criticism that eventually forced him to resign from the leadership of his church. This experience may serve as a note of warning to pastors who "tackle their premarital counseling responsibilities with more enthusiasm than judgment."

THERE is already so much apprehension and lethargy among the clergy concerning pre-marital counseling that the following experience may afford some with excuse for shirking their responsibility still further. But for the sake of younger clergymen, who sometimes tackle their pre-marital counseling responsibilities with more enthusiasm than judgment, we report here on an experience that backfired.

As clergymen move more formally into the area of marital counseling, they discover the appalling lack of preparation for marriage on the part of young persons. We get excited about the fact that one out of three marriages ends in divorce, and we become concerned about the breakdown of the home. There is little evidence that the home as an institution is breaking down, but there is a good deal of evidence that our young people do not intend to live together and abuse each other. Most of those who are divorced remarry, often successfully, having learned something from their first experience. Only a few go on from one marriage failure to another.

Divorce is a symptom. In the field of medicine the doctor uses the symptom for discovering the underlying difficulty, so that it can be treated. Frequently he fails because the symptom does not appear soon enough and in severe enough form to cause the sufferer to seek help before the disease is too far advanced to be treated successfully.

There is no question about it: the church has a stake in marriage, and the clergy must carry on marital and premarital counseling. All marriage counselors know that one of the major causes of marital difficulty is ignorance of sex, on the part of both the man and the woman. Sex is woman's most effective weapon in her struggle against her husband's mother. All men are in love with their mothers, in varying degrees. If it were not for strong sex desires, many a man would not be willing to marry and settle down to live with a woman who, he believes, cannot seriously "compete with mother." Perhaps this is a slight exaggeration, but only a slight one. In the light of our failure to prepare young people (particularly girls) for marriage, we send them into the major experience of their lives—marriage—disarmed because of their ignorance about sex. Within a few months their marriages are on the rocks, although the marriage may not break up for another several months. By then, however, the causes for the failure are so tangled that neither they nor their friends can understand why the marriage failed.

The marriage counselor sees all this. He knows that the easiest way to save marriage is through preventive counseling, or premarital counseling. The clergyman is in the best position to carry on such work, for his services are sought by young people in the blessing of their new relationship. Being an honest person, he dislikes to bless, in the name of Christ, that which he cannot condone: namely, a relationship for which a couple is not prepared. So he attempts to help prepare them through giving information that they have not been able to obtain elsewhere. One phase, and *one phase only*, of that information, although probably the most important single phase, is sex. It is the most important because sex plays such a predominant role in the early months of a marriage in drawing two persons together while they are learning to tolerate the eccentricities of each other.

In the following report the pastor was doing his duty, yet with bad results. There is no doubt that the couple needed the literature which he gave out, otherwise there would not have been such a violent reaction on their part.

The "boss" of this pastor's church was a bachelor. There may be good reasons why a woman does not marry —perhaps not "good" reasons, but reasonable reasons—but there are none so far as men are concerned. This does not mean that all bachelors are "off" very far; some are just "off" more than others. Furthermore, you will note that the district superintendent who handled this situation was in need of personal counseling himself, although I would suspect that it is too late to help him. The following report is published with the consent of the writer:

I HAD training in pre-marital counseling first of all through a seminary-recommended "marriage forum" which the Y.M.C.A held, while I was in the seminary, for couples who had their wedding dates set within six months and for seminary students. One of America's foremost educators in the field of psychology was the forum leader. He had four major points in his presentation: social, biological, economic, and spiritual. No holds were barred. Every question brought up was fairly and fully treated. If those in the forum did not raise all the questions which the leader thought ought to be discussed then he raised them. We had twelve sessions. It was one of the most profitable classes I have ever taken part in.

I began marital counseling fifteen years ago and have continued ever since. My procedure has been to in-

vite the young couple to make a call upon us and, if at all possible, my wife sat in with me to make the conversation a four-sided affair. I have followed the above outline for major emphases. As a rule I gave the couple a piece of literature on the biological side of marriage and had little discussion in that realm unless the couple indicated that they so desired. I expect that through the years I have talked about almost everything related to the biological relationship of marriage, but only when the young couple have indicated their desire for me to do so. My main standby in literature has been Oliver M. Butterfield's *Marriage and Sexual Harmony* (Emerson Books, rev. ed. 1946, $.50) I have at times tried one or two other recommended items but have always returned to Butterfield with the feeling that it is superior in its field. Before our own marriage, my fiancee and I went to a gynecologist whom the marriage forum had recommended, who after the examination discussed with me the need for ministers to carry on premarital counseling.

I have had several young husbands come to me several months after their weddings and thank me for the valuable contribution which I made to their early months of marriage. One young fellow came to me several weeks after his wedding and said, "Say, Preacher, I didn't pay you enough for marrying us; the literature was most valuable; I want to give you some more money." He gave me twice as much then as he had given me at the time of the marriage; it was an amount large enough to keep me in "Butterfield" for a couple of years.

When I went to a new charge about two years ago, the bishop suggested that it might be profitable to have personal conversations with all the leaders and teachers as a means of getting acquainted rapidly for constructive work. I decided to follow the suggestion, so I prepared a questionnaire to guide me and started interviewing the teachers.

For her appointment came a young lady in her twenty-third year—a teacher of junior girls—just returned from her honeymoon. (I did not perform the marriage for the couple, as I had not been on the field long when this took place.) In talking with her about her husband and the church I mentioned the fact that it was my custom to offer premarital counseling and that since they had just been married I would be glad to share with them any knowledge I might have if they would care to have it. She replied that she did not know whether or not her husband would care to come for a conference. (As I look back, right there is where I should have stopped.) I told her that I talked about the four new relationships, but that in the biological realm I had a piece of literature (Butterfield's book) that she would be welcome to if she desired it. (I was giving two other pieces of literature, in the fields of Christian education and evangelism, to each of the teachers.)

A couple of days later, as I came into the parsonage, my wife said, "I wish you had got here five minutes sooner. You could have taken your own word-thrashing." The husband had called and asked for me. When informed that I was not home he hung up. But within a few minutes he had called back and bawled out my wife: he said that he did not appreciate my giving his wife such literature, and so forth.

I got in my car and drove over to his house. He came to the front door, turned off the light, and pulled down the blind, but he did not open the door.

From what the young husband told my wife over the phone and from what he told me in a personal contact later, this had taken place: he and his wife called upon an older couple—I do not know whether or not they were members of the church—and in the course of the conversation they got around to talking about the interview concerning the teaching work and took a look at the literature, before either he or his wife really understood what it was all about. The woman thought that it was "funny literature for a preacher to give out"; it was in the field of the doctor's work. This older couple encouraged the young couple to take it to the board of trustees of the church.

This church has a "boss"—an able man, but a politician who is accomplished in getting his ends; it so happens that he is also a bachelor who had had a very pious training. Dr. Robert Dickerson's plates on sexual anatomy were the things they raised the greatest clamor about. It was obscene literature, they said. A minister who would pass it out was immoral. When the bishop assured them that there could be no question about my moral integrity, they declared that, in that case, I was crazy. Our district superintendent never tries to settle anything reasonably; if an issue is "hot" he leaves it alone to work itself out. He told me to "sit tight," which I did. But all the while a small group who were indignant were poisoning the minds of the entire congregation. Finally, the superintendent could not dodge the issue any longer. By then, however, it was a hopeless situation.

In the meantime, another preacher in the town had tried to intercede, saying that marriage counseling was a common practice and that before too long it would be considered the duty of the minister. I took the literature to the local judge; he said that all the young people ought to have that information, but the older folks were a serious hindrance in giving it to them. I went to a doctor; he said, "Give the young people the counsel they need and let the old folks holler."

The superintendent called on me a couple of weeks following the interview and the giving out of the literature. That was the first I knew of the disturbance. As soon as he told me I said, "Well, call the entire church together. We will lay the literature on the table so that everyone can see it; and I will tell them what is being done in this field, and what I do, and how I do it." He vetoed that suggestion. He came to an official board meeting in a couple of days, but they never came to grips with the situation. In a couple of weeks he came to town, talked here and there, feeling out the way the sentiment was flowing, and then called me into a meeting of men to say to me before them (they had worked out the procedure ahead of time), "Sorry, but it can't go on."

I was not given a chance to say a word. They asked me to resign. The only word in favor or even in recognition of the value of such counseling was spoken by an evangelist who is a member of this church. The superintendent assumed the role of a prosecuting attorney, declaring that he did not know that I was giving out such literature; that he would never think of doing it himself; that no other ministers in our county were doing such counseling. Those who talked in the meeting lost their temper; a couple with whom I had previously tried to talk promptly lost their temper; my fellow preacher in the community told me that whenever he tried to reason with the three to whom he talked they began to get excited. There was nothing to do but resign. There was not much hope of doing spiritual work in the place, and that is what a minister desires to do.

Shortly afterward, the evangelist told the superintendent that he believed that had the superintendent been there when it first happened and called the church together and told them what was being done in this field, it would have worked out all right. Then the superintendent wrote to me that if we had done that in the first place the situation could have been saved. But that was my first suggestion, and he had vetoed it! Further, he wrote that several other men in the county were counseling with rare success, and he did not see why I could not do equally well. He thought I ought to move to another conference. I was thoroughly disgusted; I did not even answer his last letter. I was transferred to another church at conference.

The bishop stood by me; he told me that he himself had been tempted to enter the field of marital counseling several times. He also suggested that simply by telling couples of the literature available and where they might get it, letting them obtain it for themselves, I would protect myself by leaving the initiative to them. I have since followed that procedure because of this unfortunate experience.

FOR YOUR READING

Practical Guide on Counseling

PASTORAL COUNSELING, *by Seward Hiltner. Abingdon-Cokesbury Press, 291 pp., $3.*

Many a progressive pastor, having become convinced in one way or another that an alliance can be formed between psychotherapy and religion, has become increasingly dismayed as he widened his acquaintance with the former. Much of what he learns is "all very well" for the psychotherapist, but simply cannot be put into practice by the ordinary minister. Yet it is quite impossible, and undesirable, for him to refer all the people who come to him with emotional problems to "experts"; in fact, he is fortunate if he can arrange for psychotherapeutic help in those cases where it is clearly his duty to do so. On the other hand, he has neither the time nor the training to become a specialist in counseling.

A department in THE PASTOR (Pastoral Work), and a few previously published books, offer practical help to such a minister; yet nothing I have seen is more comprehensive, thoroughly documented, and down-to-earth than Seward Hiltner's new book. (A special word needs to be added about the notes. Although the author has occasionally made the mistake of burying some of his most fruitful comments here, instead of working them into the text, the notes for the most part reflect the wide knowledge of literature and agencies which he has acquired as executive secretary of the Federal Council's Commission on Religion and Health.)

One of the author's chief virtues is that he conceives of counseling as an integral part of the pastor's total task. He tries, therefore, to show how it can enter into mutually enriching relationships with preaching, church administration, and parish calling. He also concentrates upon those methods (mainly nondirective) in which the busy pastor can hope to increase his own skill.

Although Hiltner fills in the background so as to show how pastoral counseling is related to full-fledged psychoanalysis and other types of help, he also exercises discrimination in estimating how much of the theory and technique of depth psychology is likely to be relevant to the duties of the reader he has in mind, and how much is likely to be excess baggage. By means of case-interview material, he illustrates what to do and what not to do; thus providing a means whereby a pastor who has no resource other than this book can set up a program of self-education. At the same time, he describes how training in the field may well be carried much further within seminaries, through clinical programs, and through undergoing personal therapy.

Thus, as a survey of the whole area and as a useful handbook, *Pastoral Counseling* is virtually unrivaled. It succeeds in making a new synthesis; for it is faithful to both the pastor's job and to the requirements of nondirective counseling without distorting either one to fit the other.

The limitations of the book are inseparably connected with its merits; nevertheless, the limitations should be acknowledged. The most rewarding portions are condensed into Part I ("Principles of Pastoral Counseling"). The remaining parts (on "Preparation" and "Resources"), while they are indispensable for placing counseling in its proper perspective as part of the minister's total job, do not except incidentally carry one deeper into the main subject. Furthermore, although the introduction of case material in the form of dialogue (instead of summary report) is highly to be commended, the author too frequently reconstructs how the interview "should" have gone on the basis of conjecture.

In this same connection, although he is probably right in assuming that most pastoral counseling is necessarily of the "brief" instead of the "extended" variety, his case material

notably fails to assist the minister who must see a problem through a long period of time (and plan accordingly).

Many ministers who know how to get into a counseling relationship are nevertheless baffled when it comes to carrying through the middle stages to some sort of effective termination. This is because they lack adequate diagnostic skill, cannot rightly interpret the evidence concerning the order in which problems should be tackled, and cannot evaluate accurately the dynamic changes that are taking place. Hiltner's book can hardly be criticized for failing to wrap up such counseling equipment in a neat package. Yet it does not adequately stress the fact that the minister's character-structure, especially his unconscious motivation, can mess up his human relationships in a way that remains basically untouched by the improvements in technique that such a book makes available.

The "eductive" approach which Hiltner advocates is certainly a step in the right direction, and it is probably more appropriable by "all sorts and conditions" of ministers than any other method; but I wish the author had warned more explicitly that it is not foolproof when it falls into the hands, say, of a person with excessive and unrecognized will-to-power.—***David E. Roberts.***

(*Associate professor of Systematic Theology and Philosophy of Religion, Union Theological Seminary.*)

For Vacuous Lives

FROM FAILURE TO FULFILLMENT (*A Minister's Notebook on Psychological Method*), *by John Martin. Macmillan, 168 pp., $2.*

From Failure to Fulfillment is written by John Martin, renowned English counselor who long has practiced the linking of psychotherapy and religion. This book is an excellent illustration of what could happen in the United States in the field of psychiatric counseling if we had the freedoms that are held by the lay counselor in Great Britain.

There is a verve and enthusiasm in the approach of Dr. Martin that is inadequately described in the book's subtitle, "A Minister's Notebook on Psychological Method." The title of the book itself is inadequate. All of the chapter headings constitute, instead of the dry titles which might have been used, a homiletic approach to life. Examples: "The Problem of a Beginning," "Face the Problem," "The First Facts," "Personality Fulfilment," "Release and Renewal."

Such headings as the above tell of more than a coldly analytical approach. Each of them, as the book itself, bespeaks spiritual fulfilment for vacuous lives. It is pithy descriptive technique, which is singularly unministerial, for it is succint and factual, and the brief book in its entirety follows through with a commendable completeness.—***Herbert E. Stotts.***

(*Professor of Rural Church, Iliff School of Theology, Denver, Colo.*)

Psychoanalysis

WHAT IS PSYCHOANALYSIS, *by Ernest Jones, M.D. International Universities Press, 126 pp., $2.*

TAKE OFF YOUR MASK, by Ludwig Eidelberg, M.D. International Universities Press, 230 pp., $3.25.

Here are two books, both written by physicians of long experience, on the difficult subject of psychoanalysis. It is hard to imagine two books so different from each other upon a subject that is as exact as this one.

Dr. Jones, long one of the foremost American writers upon psychoanalysis, presents the usual and typical approach, describing what it is, giving its history, presenting its content as it deals with the unconscious, repression and conflict, sexuality, dreams, errors and disorders in mental functioning. He also makes the application of psychoanalysis to such subjects as medicine, education, anthropology, sociology and politics, criminology and law, art and literature, mythology, and religion. The result is a descriptive, scholarly, rather dull book, which presents essentially no new understanding of the subject of psychoanalysis to anyone who has not been admitted to the fraternity of those who have been analyzed. After reading this book one knows a good deal about the subject, but not how it helps people.

The Eidelberg book is something quite different, however. It is psychoanalysis *in action*. Here one does not just read about a difficult subject, which has its own vocabulary; one goes into the office, and into the mind of the analyst, and sees the job being done.

Take Off Your Mask is presented in the form of a series of psychoanalytic "sessions" during the analyst's eight-hour working day. These are condensed interviews and "extracted pertinent facts from the cases of many patients," which reveal the twists and turns of the neurotic mind. Here we see the resistance, the aggression, the abuse, the hostility, the affection, the hidden and forgotten experiences that influence behavior, and with which the psychoanalyst works. Here we see him succeed and fail; and we see *why* he succeeds or fails, as he understands it. We are even permitted to see something of the doctor's own mental processes at work.

The result is a readable, exciting, living, fast-moving book, which does more to make the subject and practice of the science and art of helping sick minds understandable than any book that has yet been produced. One hastily adds, however, that while psychoanalysis is described as a science by its devotees, after reading this book one is certain that there is a wide range between individual analysts in their technique in practice of the discipline. Where one interprets another will listen, where one is passive another argues. This is purely a speculative observation; for here we see one of the few books, the only one to my knowledge, that takes us behind the scenes and strips away some of the secretiveness of the subject, and reveals it to be what we have long thought it was: neither a religion nor a technique of spiritual surgery, but a practice of disciplined mental therapy, or treatment, whereby one person seeks to help another.

Read these two books together and you will have a better understanding of a steadily advancing and increasingly important subject in the study and treatment of human behavior. —***Russell L. Dicks.***

Contemporary Pastors Series

In the Church's Byways

By CHARLES F. KEMP

While the rural church makes heavy demands upon its pastor, it in turn offers opportunities and challenges seldom equaled in other areas. Ray F. Magnuson has given his ministry of almost twenty years to three rural churches in Nebraska, and some of his problems and procedures are described here by Pastor Kemp of the First Christian Church, Red Oak, Iowa.

IT IS commonly recognized that the rural church presents one of the most urgent needs and significant opportunities in America. This is especially true in the field of pastoral work.

Ray F. Magnuson has given his entire ministry of almost twenty years to three rural churches in Nebraska —Crounse-Malcolm, Martell, and Waverly-Greenwood. He has served as the national president of the Methodist Rural Fellowship and because of his understanding of the rural field, has recently been called to head the Town and Country Commission of the Nebraska Conference of The Methodist Church. In addition to his training for the ministry, he holds a degree from the Agricultural College of the University of Nebraska; so he has a technical knowlege of farmers' everyday problems. This, combined with what one of his colleagues of Nebraska Wesleyan University calls "a very down-to-earth, practical attitude," enables him (to quote this professor of sociology) "to live with the people in the 'grass roots' and at the same time to make all reasonable contacts with outside agencies so as to bring better standards of life to the community in which he works."

His experience has been that of the average rural pastor who does all types of pastoral and church administration work. A rural minister cannot be a specialist. In the course of his work, Pastor Magnuson has faced the whole range of human problems and experience, from the problems of children to the problems of the aged, the sick, the shut-in, the bereaved, the discouraged, and the perplexed. He has given major consideration to the needs of youth, especially those needs related to vocational guidance and preparation for family life.

During his ministry he has insisted on a conference with couples before marriage and has always given them literature on the home and married life. He also has had them promise to write him a letter on their wedding anniversary, telling him how they are faring.

The rural pastor does not keep office hours. The average rural church does not have an office, and the people are not indoctrinated to come at specific hours. While Ray Magnuson served as a pastor, most of his counseling was done during home visits. He kept a calendar on his desk and on that calendar he jotted down from time to time the names of persons who, for some reason, needed special calls. These included the sick and those in trouble, those who were in need of counseling on some personal or religious problem. They also included those who were candidates for church membership and those who had expressed a desire for him to call. These, he felt, were his first pastoral obligations and received first attention.

He usually followed the plan of visiting a certain number of families each week, regardless of whether or not he knew of special needs. He made an effort to visit each family of the church at least twice a year, and always kept before him a large map of his families, as well as an index file of these families. As these families were called upon, the date of the call was recorded on the card. He did not keep records of his counseling, although he feels it might have been helpful. His membership was never so large but that he knew personally each family and each member of the family. While records have value for other reasons, the personal relationship of the pastor with his people is the basis of effective pastoral work.

Since his membership was small, he did not make calls hurriedly. He says, "I do not believe in wasting time, either mine or that of my members; but it is my conviction that good pastoral work cannot be done hurriedly. If you give your parishioner the impression that you are in a hurry, he will seldom reveal to you the burdens on his heart." Such an approach to pastoral calls would not permit one to make so many, but calls made would be more effective.

Magnuson defends the value of so-called "social calls" against those who would depreciate them. These calls enabled him to know his people better. Says he, "I think that some of my best counseling has been made possible because of what some would call 'wasting much time just visiting.' "

Speaking of pastoral work as a whole, he declares, "The greatest lesson I have learned from experience and from reading on the subject has come because I have learned to listen rather than to talk. Listening involves asking the r i g h t questions, all kinds of questions: Are they being helped by the worship service? Are we meeting problems that people really are concerned about? What needs are we missing? Are they finding the *Upper Room* helpful? Is it more or less difficult to live the Christian life than previously? What in their opinion are the obstacles to that life?

All the while I fish for the real problems they are facing individually and as families. Then I let them talk." Sometimes he found they answered their own questions. At other times he could offer guidance or make suggestions. The "art of listening" is one of the greatest needs in pastoral work.

Speaking of the relationship of pastoral care to the preaching ministry, he feels that here is the place where the preacher gets the basic "stuff" for preaching. If certain people are facing real problems, the chances are that others are also concerned over similar situations. He warns that one should *never* bring into the pulpit an incident or situation that could be

traced to a particular family and identified by others. But he refers to what has been termed the "privacy of the pulpit," when in his preaching he speaks of private needs of his people.

Evangelism also—especially visitation evangelism—can be greatly expedited by a knowledge of the fundamentals of counseling. He says, "Some people are in the kingdom today because of this method. There is a technique for helping a person to make the decision that he down deep wants to make. To be skilled in the art of spiritual obstetrics and to help a soul be reborn is always a kindling experience."

There may be those who will say that these are only the regular tasks every pastor should be doing. With that Pastor Magnuson would agree. He claims no eminence or unusual success as a pastor, but what one person has done is always an inspiration to others who are doing the same tasks. When we review the efforts of one individual, these things can mean much in our communities if we will do them faithfully and well. That word "if" is the deciding factor. How easy it is, under the pressure of many responsibilities, to let other things crowd out the most essential task of the pastor, which is meeting the needs of people, facing their problems in the only way they can be faced effectively—one by one.

About three hundred years ago Richard Baxter, who had unusual success in his pastoral work in the little village of Kidderminster, England, wrote a book, *The Reformed Pastor*, describing the nature and extent of his own work and challenging others to this great task. In 1829, Daniel Wilson wrote the Introduction to a new edition of Baxter's book. He says, "What do the highways and hedges of our country parishes say as to our fidelity and love of souls? What do the houses and cottages and sick chambers of our congregations and neighborhoods speak? Where have we been? What have we been doing? Has Christ our Master seen us following his footsteps, and 'going about doing good'? Brethren, we are verily faulty concerning this."

With a slight change in phraseology this applies in 1949 just as much as in 1829.

Reform Begins at Home

By D. B. HORTON

The burden of responsibility for maintaining the vitality of the rural church lies with rural people themselves, insists the Methodist pastor of Thomas, Okla. If pastors can convince country folk of their own task in this respect, outside help will then mean more.

THE problem of the rural church has been discussed in forum, press, and pulpit for many years, but the problem is as yet a long way from solution. Because of a number of unrelated circumstances, such discussions lately have become increasingly meaningful.

The whole nation has become acutely conscious of the importance of soil conservation; of the probable trend, in an atomic age, toward decentralization of industry; of the need for preserving and increasing the values inherent in rural life. Not since Theodore Roosevelt's campaign for the simple life of field and forest has there been such an interest in exploring the possibilities of a better rural civilization. Certainly the church ought to lead in such a promising movement.

Commissions on town and country life in the major Protestant denominations—as well as the Roman Catholic campaign to win rural America—are indications of the church's desire to contribute toward the solution of the religious and moral questions of our rural communities. To date, the chief service of such groups has been to collect authentic information concerning the magnitude of the problem and its far reaching significance for the future welfare of all the people of the nation.

What has happened in the twentieth century to the church life of town and country—to the rural church? No intelligent answer can be given to that question except as we understand the changes that have taken place in the educational, economic, and social life of rural regions within this period—changes that have taken place so rapidly that the average citizen has, as yet, been unable to comprehend them, much less adjust himself to them. These changes, moreover, have been so accelerated in some sections and so retarded in others, that to obtain an over-all picture of American rural life is difficult indeed.

The outstanding development in American life during the twentieth century has been the almost overwhelming growth of American cities and the consequent loss of rural population in a large part of the nation. This loss has been felt most keenly in the Mississippi Valley (the breadbasket of the United States), because here the factors that have reduced rural populations have operated most freely. Chief among these factors have been soil depletion and erosion, the mechanization of farming, the passing of a great deal of the best agricultural lands to small capitalists (many of whom reside in cities), mortgage foreclosures in depression periods, and the lure of industrial employment. Added to these has been an oppressive and unjust tenant system in some states.

This loss of rural population, much of which was inevitable, has profoundly influenced every phase of rural life. Countless community centers, which included both churches and schools, have ceased to exist. The little red school house, for lack of pupils, has given way to the consolidated or joint district school, located most often in villages or towns; consequently, the towns and the consolidated schools are logical community centers today over much of the country. Increasingly, better

roads and the automobile have made distance relatively unimportant. Farmers, and especially farmers' children, today go to these newer centers of activity for business, educational, social, and religious events as a matter of course.

Much has been written in tearful vein about the abandoned country churches that existed in bygone community centers, but why should we expect the church to be immune to those forces that have led these centers to die and caused their functions to be transferred elsewhere? The essence of common sense in all human relationships is to be able to recognize controlling factors in any given situation and to govern ourselves accordingly. Many who have prescribed for the ills of the rural church have not always recognized those factors.

The trend in agriculture for forty years has been toward larger and better farms, which means fewer farms. In rural education, likewise, the need for fewer and better schools is recognized by school authorities in almost every state. Too often because of denominational zeal and pride churchmen have been slow in admitting the truth apparent to all students of current rural religion, that in both town and country there is also a need of fewer but better organized and equipped churches.

The writer of this article has been a teacher and a preacher in rural communities for nearly forty years. He believes, therefore, that at least so far as the southwest and its religious needs are concerned, he can speak with some degree of knowledge and authority. The conditions described so far in this article no doubt prevail in the larger part of the whole nation. Some of the suggestions offered may run counter to much that has been written or spoken about the rural church problem, but that does not necessarily lessen their value.

Before the rural church can become a richer and fuller influence in molding country life, in making it more responsive to spiritual values, it must put its own house in better order. It must correct abuses of long standing, and adopt plans and policies that match present needs.

The following suggestions are offered as steps in the right direction:

1. Every denomination should be conservative in establishing new churches in both town and country, despite crusades and campaigns of advance. Except in newly established industrial or agricultural communities, churches already organized should be able to handle any increases in membership that may grow out of revitalized evangelistic endeavors.

2. Abandoned churches, except in rare cases, died from natural causes and probably cannot be resurrected. In most instances, old members have joined other churches or emigrated to greener pastures. The causes which led to abandonment probably are still in operation. Until those causes have been removed, reopening a work that has previously been unfruitful is of doubtful worth.

3. The hope of permanent improvement lies in utilizing all available resources to strengthen churches in existing community centers. In most cases this will mean making strong the churches in the villages and towns at which farmers trade, towns whose future is wrapped up in the future of the farmers about them. Open country churches that survived the depression and other unfavorable factors since then are certainly worthy of all help and encouragement. The very fact of their survival testifies to stability and permanence. New churches, if established, should be in the vicinity of consolidate schools or centers of similar solidity.

4. As an absolute necessity the rural minister serving in both town and country charges must be given more security of position and tenure than he has been given in the past. This involves not only better salaries but opportunities to make rural work a lifetime career. Better educated ministers are needed in rural fields, but such education should make them content to remain in the country rather than condition them for city charges. So long as the rank and file of the ministry look upon service in churches of small membership and limited resources as but a stepping stone to a more opulent church in the city, we shall look in vain for much improvement in our rural situation. Until we have rural ministers who are better educated and more efficient as well as more godly, we shall fail to remedy the evil of having our representative church councils, conferences, synods, and conventions filled with delegates from city churches to the exclusion of rural delegates.

5. Since a majority of the churches in our major denominations are rural, the rural ministry and laymen must develop a sense of the dignity and worth of rural life which will make them demand a proportionate share in all deliberative councils of the church at large, as well as in its financial resources. Life in our large cities is far from ideal for the business man, the professional worker, the laborer of whatever occupation—then why, in all seriousness, should so many preachers want to be sent or called there. Could it be that, like the others mentioned above, they simply want larger salaries (salaries whose relative purchasing power may be no greater than those paid in rural sections)?

6. Denominational prejudices and prerogatives must be abolished or at least lessened before the overchurched condition in many villages and towns can be remedied and stronger churches made possible. Three struggling churches in a community where there should be one is contrary to common sense and a bar to love and devotion for the Christ who prayed long ago that his disciples might be one. Unfortunately, the ecumenical spirit is weakest where it should be strongest—in rural communities—but, as in the paradox of the needle's eye, the camel, and the rich man, with God all things are possible.

7. The solution of the rural church problem lies in the hands of the rural people themselves. They must be aware of both the problem and the solution before much can be accomplished. Resolutions drawn up by those who once lived in the country will help but little. Flowery orations exalting the virtues of those living close to the soil will be practically useless unless the people who constitute the backbone, the muscles, and the sinews of rural living are themselves convinced of the need of reform. It is one of the tasks of the rural minister to convince them.

WHITSUNTIDE CALENDAR

Whitsuntide is that season of the Christian year which begins with Pentecost and ends with the next to the last Sunday in August. The Anglican and Lutheran churches number these Sundays as "after Trinity," but The Methodist Church has gone back to the Greek and Roman churches in numbering them as "after Pentecost." We have also shortened the season by accepting Kingdomtide, as suggested by the Federal Council of the Churches. Whitsuntide is the season in which we pay special attention to the birth, expansion, and growth of the Church of Christ, the Church which was born at Pentecost through the gift of the Holy Spirit.

The *Book of Worship* gives us a Call to Worship for each Sunday of the entire Whitsuntide season. Most of them can be used either before or after the first hymn. If we take them just as they come, substituting the Call to Worship for Independence Day (p. 191) for the one at the top of page 189,[1] we will find that they will lead naturally into services built around the lectionary. Often the sermon text can be taken from this Call to Worship.

Nearly all of our Orders of Worship call for a lesson from the Old Testament as well as one from the New Testament. Where the lectionary fails to give this, the Old Testament lesson given in the following material is taken from the Prayer Book Calendar of the Episcopal Church and enclosed in parentheses.

JUNE

5 *Whitsunday* (Pentecost). Scripture Lessons: Morning Worship—Galatians 5:13-26, John 16:5-16 (Joel 2:28-32). Holy Communion—Acts 2:1-11, John 14:15-31.

The Order of Worship for Whitsunday on page 83 is one of the most impressive of the services contained in *The Book of Worship*. Those churches which have not begun the use of this book, might well introduce it to the congregation by the use of this service. We might take the Epistle as the basis for our sermon and preach on "The Fruits of the Spirit." This would be a welcome relief from the emotionalism which is so often associated with Pentecost. Or, we might take our text from the Call to Worship (p. 83): *Behold I make all things new.*

Whatever the Order of Worship, let us celebrate the day in the traditional manner. Whitsunday is a contraction of "White Sunday," so called from the white robes worn in some churches by candidates for baptism and confirmation. The name remains even though the altar may be clothed in red in honor of the gift of the Holy Spirit. Let us then make this a Sunday for receiving new members. The extra pressure of the Lenten season often makes difficult the proper training of prospective members in time for the Palm Sunday service. If their reception is delayed until Pentecost there will be more time for this essential task.

The service should be made as impressive as possible. The district superintendent or the bishop might be invited for the laying on of hands, which is a part of our ritual. The official board of the church might follow up by inviting members of the class to a dinner served in their honor. In the case of young people, the families can be encouraged to make as much of the occasion as possible. This should be one of the outstanding days of their lives.

An effective service can be arranged by combining the receiving of new members with the celebration of Holy Communion. After all others have communed, those to be confirmed can be called forward. They will then receive the Sacrament as they kneel for the laying on of hands. If this class is made up of young people, the occasion can be more impressive if parents are asked to stand on either side while their sons and daughters take the vows of church membership. By receiving new members at the close (instead of at the beginning) of the service, the minister does not have to handle the bread and wine after laying his hands on the heads of those who are confirmed.

If we celebrate the Sacrament, we will want to insert the preface found on page 388 before the Sanctus (bottom of p. 378). The Nicene Creed, found on page 138, might be used instead of the Apostles' Creed.

12 *Trinity Sunday.* Scripture Lessons: Morning Worship—Revelation 4, John 4:19-26 (Isaiah 6:1-8). Holy Communion—Revelation 4 or Ephesians 2:13-22, John 3:1-15.

No Sunday of the Christian year presents a greater challenge to the *preacher* than does Trinity Sunday. Any other great day, such as Christmas or Easter, may properly be celebrated with the Sacrament of Holy Communion, with or without a sermon, but not today.

As Phillips Brooks said in his famous Oxford sermon, "Other festivals of the Christian year remember what God *has done.* Christmas and Epiphany declare the manifestations of His love and power in the experiences of His Son. Good Friday makes real, from year to year, the tragedy in which mercy and righteousness triumphed over sin and death. Whitsunday bears witness to His perpetual presence with mankind. Once a year, on Trinity Sunday, the Church dares to lift herself up and think with awe and loving fear of what God *is.*"

Full use should be made of the worship material on pages 185 and 186. The Nicene Creed, with its emphasis upon the doctrine of the Trinity, is especially appropriate today. The liturgical color is White, signifying purity, light, and rejoicing. White is the color of the Godhead. Churches which do not use all of the colors can dress the altar or communion table with the "fair linen cloth" used for communion.

[1] All page numbers refer to *The Book of Worship*

This calendar includes ideas for preaching and worship for all the Sundays and special days in Whitsuntide—June 5 through August 21.

19 *Second Sunday after Pentecost.* Scripture Lessons: Colossians 1:9-20, Matthew 13:31-33, 44-49 (Genesis 3, Jeremiah 23:23-32, Isaiah 5:8-12, 18-24).

Today the liturgical color changes to green for the rest of the Whitsuntide season. Green is the color of nature, of growth. As we would expect, the Scripture lessons have to do with the growing church. If we take our sermon topic from the Epistle we can preach on "The inheritance of the saints of light." Or, we might take our text from the call to worship, "Come and see the works of God: the works of the Lord are great," using the Gospel for our background.

In this Gospel, our Lord gives us some parables of the growing Kingdom. Our sermon might well be on the greatness of little things which bring to naught the gigantic things built by man. A present day illustration to match that of the mustard seed would be a comparison of the power which God has placed inside the atom, with that of the mightiest machine built by man. The Kingdom of heaven was so small, so weak beside the kingdoms of this world, when Christ used this parable. Two thousand years later the Kingdom of heaven has touched all the world and is still going forward, while the armies of the Caesars have long since ceased to march.

26 *Third Sunday after Pentecost* (Nature Sunday). Scripture Lessons: Ephesians 3:1-13, Matthew 9:35-10:1 (Genesis 6:5-8, 13-22).

Our lectionary gives no readings for Nature Sunday. However, inasmuch as the theme for this Sunday is "Nature, man, and God," the regular lessons are most appropriate. The Gospel and the Epistles give us two sides of the same coin. In the Gospel we find Christ meeting the needs of the people; teaching, preaching, and healing their diseases. We also hear him commanding his disciples to carry on this same teaching, comforting, and healing ministry. In the Epistle we learn the price which must sometimes be paid by one who would serve his Lord.

What better time could be found for pointing out the power of the Christian religion and of Christian worship to promote the physical as well as the spiritual health of the worshipers? Our text might again be taken from the call to worship (page 188), "with him is the fountain of life." Today many people are tense, restless, anxious, and out of harmony with life because they have lost contact with this "fountain of life." In our consideration of the problem of mental and physical health, we must not make the mistake of offering physical healing in the place of spiritual health. The healing the church has to offer is not an end in itself; it is, rather, that mental and physical health which flows from right spiritual attitudes. An excellent preparation for this service would be the reading of *Religion and Health,* by Seward Hiltner, or *Thy Health Shall Spring Forth,* by Russell L. Dicks.

JULY

3 *Fourth Sunday after Pentecost* (Independence Sunday). Scripture Lessons: Hebrews 11:13-16, Mark 12 (Isaiah 25:1-9).

Our Scripture lessons give us a choice of two subjects, either of which is appropriate for Independence Sunday; i.e., "The Faith of Our Fathers" or "Tribute to Caesar." Most of our national ills come either from our departure from the faith of our fathers or from a kind of nationalism which passes for patriotism—nationalism which would give the nation's flag a place of honor in our churches even above our Christian symbols.

Another suggestion would be to take our text from Isaiah 2:4. Perhaps one reason for recurring wars is that, instead of beating our swords into plowshares, we polish them up and hang them on the walls of our homes, setting them off with beautifully draped flags. As for our spears, we stand them up by the door where we can grab them up at the first alarm. We put all of our strength and enthusiasm into the winning of a war, but after the war is over we fail to put a like effort into the winning of the peace.

10 *Fifth Sunday after Pentecost.* Scripture Lessons: Revelation 21:21-27, Matthew 5:43-48 (Lamentations 3:22-33).

On this day we are still in the early part of the season of expansion and growth of the Christian Church, and our Gospel lesson gives us the fundamental law upon which the growth of the Kingdom depends. This is the law of love: love which goes beyond the limits of family, commmunity, nation, or race; love which even goes out to the enemies of our faith.

The lesson which is read in the place of the Epistle gives us a symbolical picture of a society where the laws of God reign supreme. The all inclusiveness of this society is indicated by the twelve gates which are never shut. Twelve is the all inclusive number. A study of all the numbers used in this picture, from the standpoint of Hebrew symbolism, will help greatly in the understanding of this New Jerusalem which is to come down from heaven. The message should be one of faith and optimism, for, as we learn from the call to worship, "God shall bless us; and all the ends of the earth shall fear him."

17 *Sixth Sunday after Pentecost.* Scripture Lessons: Zechariah 8:3-5, Matthew 7:21-27.

In our study of the expansion and growth of the Christian Church, we are warned that we must look to our foundations before the building plans progress too far. Are we building upon the sayings of Christ, or upon the sayings of Christ as someone has explained them to us? Each person has the responsibility of studying these sayings for himself. We

are also warned that entrance into the Kingdom is conditioned by what a man is and not by what he does or says. A thought provoking text is found in the Old Testament lesson: *I . . . will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth. . . .*

24 *Seventh Sunday after Pentecost.* Scripture Lessons: Philippians 4:8-9, Luke 2:40-51 (Isaiah 57:13b-21).

Today the growing church finds a parallel in the growing child Jesus. Our emphasis should be upon the human Jesus rather than upon the divine Christ. Anyone who has tried to answer the questions of a wide-awake child of twelve can understand the astonishment of the learned doctors at the questions asked by the boy Jesus. We should not forget that even Christ had to grow in wisdom as well as in stature.

An excellent subject for our sermon might be the part that religion should play in the life of the growing child. Too often, even in our churches, we are chiefly concerned with helping our children to grow in wisdom and stature. We send them to the church school so that they may learn, but we too often fail to take them to church so that they may worship. The foremost responsibility of the church to the child is to give him an experience of worship which will make God real to him. The responsibility of parents is to see to it that he is in the service of worship. The importance of a good program of religious education can scarcely be over emphasized, but it should always supplement and never supplant the service of worship.

31 *Eighth Sunday after Pentecost.* Scripture Lessons: James 1:5,17, 22-25, Matthew 6:26-30 (Hosea 14).

Two themes suggest themselves this day. In the Epistle we find the command to be doers of the word and not hearers only, while the Gospel tells us not to be anxious about the future. One of the most serious of all the problems of civilized man is that of anxiety, worry, and fear. The solution does not lie in taking careful thought for the future, but in taking no anxious thought.

The Christian faith does not promise us immunity from the troubles that afflict mankind. Rather, it gives us strength to face them. It does not promise that all our desires will be met—only that what we need will be supplied. It does not say, with so many false religions, "Shut your eyes to the things of which you are afraid. They are not real. God is in his heaven, all's well with the world." It says, rather, "Look those things of which you are afraid squarely in the face; see them in all their brutality and ugliness and you will find not that they are unreal, but that they are not to be feared."

AUGUST

7 *Ninth Sunday after Pentecost.* Scripture Lessons: I Corinthians 12:14-27, Luke 12:15, 22, 23, 29-34 (Zechariah 4:1-10).

One who is born into the church must learn certain of the laws of the Kingdom, even as a child must learn certain social laws if he is to live a well adjusted life. The child must be taught that he cannot always do just as he pleases, nor can he take that which he desires if it happens to belong to someone else. He must learn that others have rights which must be respected. One born into the church must learn to have a proper respect for the contributions made by others. We are likely to feel that our own task is so important that we forget we are only a part of a much larger whole. As Paul pointed out in the Epistle, the body is one but the members are many, and no member is honored more than another.

A second lesson that must be learned by the child is that of a true understanding of life values. The child must learn that candy cannot be substituted for bread. The Christian must learn that it takes more than bread to feed the soul, that *life is more than meat, and the body is more than raiment.* Another statement of the same law is found in Zechariah 4:6. We need to hear it more often: *the word of the Lord to Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.* Nations as well as individuals need to learn this lesson. The Kingdom can never be established by any military or political balance of power. The peace which Christ offers is the only peace that can endure.

14 *Tenth Sunday after Pentecost.* Scripture Lessons: Joel 2:21-29, Mark 6:30-43.

The explanation of today's Gospel—the miracle of the loaves and fishes, given by Lloyd C. Douglas in *The Robe* (Houghton, 1942)—may or may not be good theology but it does point out the only way by which the hungry can be fed today. Hariph has been telling Marcellus some of the miracles of healing which Jesus had performed and how he fed the hungry crowd. He told of a boy offering to share his lunch and how "Jesus took the basket and held it up for the people to see. And then he told how the boy wanted to share his food with all the people. And he looked up and thanked God for the little boy's gift." Then Jesus broke the bread and fishes and gave the pieces to the disciples and told them to feed the people. Hariph goes on: "I had been ashamed to bring out the food I had, and now I was ashamed not to; so I unwrapped my bread and fish, and broke off a piece, and offered it to the man next to me. . . . He had some of his own, but there were plenty of people who did not have any food along with them, sir. And everyone was fed, that day!"

This was something Marcellus could understand. He said: "I believe it was a miracle! Jesus had inspired those stingy, selfish people to be decent to one another: It takes a truly great man to make one harmonious family out of a crowd like that! I can't understand the healing, but I believe in the feeding." It was as though Jesus had said, "here is a need which I cannot meet alone. For that matter neither can you meet it unless you bring all that you have and give it to me." That which we have will be enough to meet any need, if we first give it to Christ for his blessing.

21 *Eleventh Sunday after Pentecost.* Scripture Lessons: I Thessalonians 5:16-24, Mark 1:29-39 (Ecclesiasticus 1:1-10).

Last Sunday we found Christ taking care of the needs of a hungry crowd. Today we find him meeting the needs of individuals who were physically, mentally, and spiritually sick. He also showed his disciples the only way in which his church can receive strength to meet these needs. *He went out, and departed into a solitary place, and there prayed.* In this Gospel we are also given the proper order in which the needs of humanity should be met. So often we give our full attention to the treatment of physical and mental ills and we forget that our chief task still remains that of preaching the Gospel to every creature. On the one hand, we must not fail our people when they come to us for healing which only the Christian religion can bring. If we fail our people here, our sermons will soon cease to have meaning for them. But, on the other hand, we must not yield to the temptation of confining our ministry to healing. To paraphrase our Lord, we must preach also, for therefore are we sent forth.

PREVIEW OF METHODISM

Materials for Methodist Student Day

Methodist Student Day will be observed this year on June 12, and in preparation for the observance of that Sunday the Board of Education's Division of Educational Institutions is making available the following new materials for display and use in churches: (1) A new poster representing the major emphases of the Methodist Student Day observance. (2) A worship service, built on the panel-discussion principle, for use on that day.

The Board of Education's loan and scholarship program, which receives all offerings received on Student Day, has aided within its history approximately 65,000 young people with loans totaling more than $10,000,000. During the last four years, since the scholarship feature has been introduced, about 1,750 scholarships have been awarded to young Methodists.

The May-June issue of *Christian Education* magazine will be a special Methodist Student Day number and this magazine, along with several leaflets on the subject, are available without charge on request from the Division of Educational Institutions, Board of Education, 810 Broadway, Nashville 2, Tenn.

The Methodist program of higher education comprises approximately 125 schools, colleges, and universities, and 320 Wesley Foundations and student religious centers on independent and tax-supported campuses. These are related to the Division of Educational Institutions.

This division stands in an advisory relationship to the schools and colleges of the church, except to those owned and controlled by other boards. It is charged with the duty of promoting an educational plan throughout the church that will bring the institutions into closer relations with each other and with the church, and that will stimulate provision of adequate financial support for Methodist educational institutions.

The Division of Educational Institutions works closely with the Commission on Ministerial Training through an inter-locking of staff membership. There are many other ways in which the division serves institutions related to it. For example, the division sponsors a comprehensive program of public relations for Christian higher education, maintains a personnel service designed to aid colleges in obtaining faculty members, and gives academic and administrative guidance to colleges facing particularly difficult problems.

HOSPITALS AND HOMES

A leaflet of general information on the Board of Hospitals and Homes of The Methodist Church is available to pastors writing to headquarters of that board, 740 Rush St., Chicago, Ill. It contains reprints of Disciplinary paragraphs concerning the work of the Board of Hospitals and Homes, and the work of boards or committees in the jurisdictional conference, the annual conference, and the local church.

Affiliated with the Board of Hospitals and Homes are 181 institutions: including 71 hospitals, 55 homes and agencies caring for the aged, 46 homes for children, and 9 homes for young persons and deaconesses. In 1947 these institutions served 959,572 persons.

Copies of the 32-page annual report for 1949 of the executive secretary of the Board of Hospitals and Homes are now being distributed. The report lists all Methodist hospitals and homes affiliated with the board, and a limited number of copies are available on request.

The board reports that 110,000 copies of the devotional booklet, "Strength for Hospital Days," have been used to date and pastors may obtain free copies.

To pastors who will be in charge of summer camps and institutes the Board offers several life-service leaflets. Also, available from any depository of The Methodist Publishing House or from the Board's offices, is the 16mm sound film on nurse recruitment entitled, "For You to Decide."

MYF SUMMER ACTIVITIES

More than 700 summer institutes, conferences, and assemblies for youth of varying ages will be held throughout the country this year, with every annual conference sponsoring at least one of these agencies and some conferences holding as many as thirty-five separate assemblies. Local churches are urged by the General Board of Education to make possible the attendance of several of their young people at one of the youth agencies in their area.

New MYF manuals and guidebooks available this month are:

Handbook of the Methodist Youth Fellowship (The Methodist Publishing House, 96 pp., 25¢.) New MYF basic manual containing all organizational material and helps for the council, commissions, and three age groups of the organization. It replaces several organizational manuals heretofore used.

Planbook for the Methodist Youth Fellowship (The Methodist Publishing House, 56 pp., 15¢.) Annual basic manual for planning the program of the MYF for the year October, 1949, to September, 1950.

Working with Youth—A Guidebook (The Methodist Publishing House, 25¢.) A revision of Manual 2021-H, this book is for the use of adults who work with youth as counselors, advisers, or teachers.

CALENDAR OF EVENTS

Information for this column should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

May 10—Foreign Missions Conference, Madison Square Garden, New York. Speaker, Sarah Chakko of Lucknow, India.

May 10-13—Military Chaplains Association meets in Chicago.

May 11—Commission on Entertainment, General Conference, meets in Chicago.

May 12—American Bible Society's annual meeting,

June 4-11—Southeast Regional Student Conference, Lake Junaluska, N. C.

June 4-11—Midwest Regional Student Conference, Southwestern College, Winfield, Kan.

June 5—C.B.S. Church of the Air, 10:30 A.M. (EDT), Bishop H. C. Northcott.

June 6-16—North Midwest Caravan Training Center, William Penn College, Oskaloosa, Iowa.

June 11-18—North Central Regional Student Conference, Epworth Forest, Ind. (Lake Webster).

June 11-18—Northeast Regional Student Conference, Camp Innabah, Pa.

June 13-23—Southeast Caravan Training Center, Lake Junaluska, N. C.

June 13-23—Southwest Caravan Training Center, McMurry College, Abilene, Tex.

June 20-27—West and Northwest Regional Student Conference, Camp Magruder, Ore.

June 20-30—Northeast Caravan Training Center, Lycoming College, Williamsport, Pa.

June 27-July 7—Pacific Slope Caravan Training Center, San Francisco Seminary, San Anselmo, Calif.

June 28-July 9—California Regional Youth Leadership Conference, Monte Toyon, Calif.

Supply Pastors' Schools

To furnish additional training for the approximately 1,700 regular supply pastors of the church who have had less than two years of college work, the Commission on Ministerial Training is establishing eight to twelve Supply Pastors' Schools this summer, each to run for three weeks. Negotiations are underway for schools in the western part of the United States, in addition to those listed below.

The schools will offer courses of study that will enable the student to qualify for ordination as local deacon and elder, and thus become eligible to administer the Sacraments. Courses in preaching and pastoral administration will be included.

Scholarships are available to bring this training within the reach of every supply pastor under 58 years of age who is a high school graduate.

The schools are as follows:

June 13-29—Georgia Supply Pastors' School, Emory University, Ga. Henry M. Johnson, dean. Emory University, Ga.

June 13-July 1—Baltimore Area Supply Pastors' School, Bennett College, Greensboro, N. C. R. D. Crockett, dean. Bennett College, Greensboro, N. C.

June 14-July 1—St. Louis Area Pastors' School, Philander Smith College, Little Rock, Ark. M. W. Clair, dean. 213 E. 50th St., Chicago, Ill.

June 20-July 8—Atlantic Coast Pastors' School, Gammon Theological Seminary, Atlanta, Ga. N. W. Greene, dean. 211 Kings Mt. St., Clover, S. C.

June 20-July 8—Gulfside Pastors' School, Waveland, Miss. C. H. Dubra, dean. 1202 W. Pascagoula St., Jackson, Miss.

NEW FILMS AND SLIDES

Two new sound films are now ready for church use. "Clean Up, Paint Up, Perk Up," a color cartoon, is the story of the eviction of a church mouse by a church whose leaders got busy and cleaned up. Rental: $2.50. Purchase: $12.50. The second film, "Families on Trial," is the moving story of two boys and the influence of the home on each. This film is especially suited for use in parents' groups. Rental: $2.50. Purchase: $10. Both films can be ordered from The Methodist Publishing House.

Three additional color slide sets on Palestine are also ready for distribution:

"Little Town of Bethlehem," a 16-slide set taken in and around Bethlehem in 1947. Rental: $1. Purchase: $9.60.

"From Jerusalem to Jericho," 27 color slides of the route taken by the "certain man" in Jesus' story. Rental: $1. Purchase: $14.20.

"A Walk Around Jerusalem" is a visitor's-eye view of the famous biblical city as it is today. Rental: $1.

These three sets, the first in a series of slides on Palestine to be developed from materials secured by John C. Trever in 1947 for the Board of Education, are accompanied by a user's manual.

Effective Use of Audio-Visual Resources in the Church is a new basic manual for church leaders interested in the possibilities and limitations of the audio-visual method of teaching. Single copies of the manual will be sent free on request and quantities may be had for $6 a hundred. This manual, as well as the color slides, is available from The Methodist Publishing House.

Woman's Activities

With June marking the beginning of the new conference year of the Woman's Society of Christian Service, the Woman's Division opens the year with announcement of local group study themes for June and July, and the four major topics of this year's leadership training at Jurisdictional and Annual Conference summer schools.

In June the local-group study subject will be Africa, and in July the United Nations will be the theme. The four leadership training topics will be: "Home Missions," "Foreign Missions," "Spiritual Life," and "Christian Social Relations," using the following textbooks: *Missions at the Grass Roots* by William P. Shriver; *Again Pioneers* by Hermann N. Morse; *Japan Begins Again* by William Kerr; *Women of Scripture* by Arthur Bruce Moss; and *We the Peoples of the Ecumenical Church* by Winifred Wygal.

Future dates of women's activities are listed below for general information only, since some of the scheduled meetings are delegated bodies:

May 3-6—*General Churchmen's Washington Seminar,* Washington, D. C. An interdenominational conference on social legislation sponsored jointly for ministers, laymen, and lay women from all parts of the United States. For details write to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Ave., New York 11, N. Y.

June 8-15—*North Central Jurisdictional School of Missions* (Woman's Society of Christian Service), Lake Forest, Ill.

June 21-28—*Northeastern Jurisdictional School of Missions* (Woman's Society of Christian Service), Syracuse, N. Y.

July 12-20—*South Central Jurisdictional School of Missions* (Woman's Society of Christian Service), Mt. Sequoyah, Fayetteville, Ark.

July 22-August 5—*Southeastern Jurisdictional School of Missions* (Woman's Society of Christian Service), Lake Junaluska, N. C.

July 22-August 6—*Christian Social Relations Seminar,* Kansas City, Mo. (Open to delegates only.)

SUMMER YOUTH CARAVANS

Approximately sixty annual conferences will be visited this summer by Methodist Youth Caravans. Eighty teams, composed of an adult counselor, two young men, and two young women, will be especially trained for seven weeks of service in annual conferences.

In some conferences there is still opportunity for a church to secure the services of a caravan. The process is simply that of writing to the executive secretary of your annual conference board of education.

This program of summer service is in its eleventh year under the supervision of the Board of Education.

Pastors' Schools

May (No pastors' schools scheduled).

June 6-10, *Alabama.* Meets at Huntingdon College, Montgomery, Ala. Dean W. F. Calhoun, 202 Church St., Selma, Ala.

June 6-10, *Kentucky.* Meets at Kentucky Wesleyan, Winchester, Ky. Dean, J. I. Meyer, 115 South Third St., Nicholasville, Ky.

June 7-10, *North Carolina.* Meets at Duke University, Durham, N. C. Dean, H. E. Spence, Duke University, Durham, N. C.

June 13-17, *Holston.* Meets at Sullins College, Bristol, Va. Dean, W. M. Seymour, First Methodist Church, Knoxville, Tenn.

June 13-17, *Maine.* Meets at Kents Hill School, Maine. Dean, L. E. Staples, Clark Memorial Methodist Church, Portland, Me.

June 13-17, *Missouri.* Meets at Central College, Fayette, Mo. Dean, Paul Durham, 57th & Wornall Road, Kansas City, Mo.

June 13-17, *Tennessee.* Meets at Beersheba Springs, Tenn. Dean, W. C. Westenberger, First Methodist Church, Shelbyville, Tenn.

June 20-24, *Ocean Grove.* Meets at North End Hotel, Ocean Grove, N. J. Dean, J. M. Blessing, 582 Delafield Ave., Staten Island 10, N. Y.

June 20-24, *South Carolina.* Meets at Columbia College, Columbia, S. C. Dean, Wallace Fridy, Bethel Methodist Church, Spartanburg, S. C.

June 27-July 1, *New York.* Meets at Shelton Island Heights, N. Y. Dean A. C. Whyman, 67 Merrick Rd., Baldwin, L. I., N. Y.

June 27-July 2, *Pittsburgh Area.* Meets at West Virginia Wesleyan, Buckhannon, W. Va. Dean, L. H. Hoover, First Methodist Church, Monongahela, Pa.

June 27-July 7, *Texas.* Meets at S.M.U., Dallas, Tex. Dean, R. W. Goodloe, S.M.U., Dallas, Tex.

Pastors' Reports

As the date for the 1949 session of each annual conference draws near, the pastor will prepare his report and send it to conference officers authorized to prepare it for publication. The new report forms for the quadrennium will be used throughout the church this year for the first time, the director of the Statistical Office reports.

Changes are the subject of careful study on the part of the Commission on Records, Forms, and Statistical Blanks in close cooperation with The Methodist Publishing House.

Considerable interest will be taken in certain definite facts to be reported upon for the first time this year. Each pastor will report the number coming from and going to other denominations as well as their transfers from and to other Methodist churches. Hitherto, there has been no method available to differentiate between the two classes of transfers. He will report the membership not only of the entire church school with its varied departments, division, functions, and activities, but will report the membership (enrolment) of the Sunday morning session of the church school. This feature will help to solve considerable confusion in the minds of pastors who have in many instances reported the one and not the other. Further, the latter figure will be more comparable with the "enrolment" figure before the use of the all-inclusive term "church school."

The report of the W.S.C.S. also has been clarified. A charge may have as many societies as it has churches, but a church has only one. The activities of circles, groups, and guilds within a society are only reported to the quarterly conference and not to the annual conference.

Money raised by a church for a future building enterprise is to be entered under "Estimated Value of Other Property" and not under "Paid for Buildings and Improvements," where it certainly will later be counted when the money is actually spent. If counted in the latter at the time raised and again when construction on the building enterprise has begun or has been completed, it would thus have been counted twice, as frequently happens without this understanding.

It will now be possible through the new forms to separate the amount "Paid Pastor and Assistant Pastor or Pastors." Previously, no dependable separate figure could be obtained for these two items and the entire amount paid both or all was counted as though paid to but one. A line is also provided for minimum salary, a sum which represents an increasingly worthy effort on the part of the church to raise the salary level of the man in the lower bracket.

Three lines are provided for reports on the matter of the Advance—one for the Advance fund itself, one for the Week of Dedication, and one for the Fellowship of Suffering and Service, Overseas Relief, Chaplains, and Camps. "Camps" are of course government camps used for military purposes and have nothing to do with Youth Fellowship camps.

A new membership record has been provided and now may be obtained from The Methodist Publishing House. Space for a chronological and an alphabetical roll is provided. Reception of members, baptisms, deaths, transfers, and any other matter having to do with the complete record of church membership is there.

Complete financial record books also are now available and are adequate for any financial plan the church desires to use. Certificates of every nature have been revised and their scope greatly increased. Pastors can obtain catalogs of these items through the branch of The Methodist Publishing House serving them.

Annual Conferences

June 1-5—*New England Southern.* Union, Fall River, Mass. Bishop Lord. Host, T. R. Burns, 410 Prospect St., Fall River, Mass.

June 1-5—*North Dakota.* First, Grand Forks, N. D. Bishop Cushman. Host, C. Maxwell Brown, 410 Hamline St., Grand Forks, N. D.

June 1-5—*North Texas.* First, Dallas, Tex. Bishop W. C. Martin. Host, R. E. Goodrich, Jr., 1928 Ross St., Dallas, Tex.

June 1-5—*Wyoming State.* First, Sheridan, Wy. Bishop Phillips. Host, R. Jay Wilson, 522 W. Loucks St., Sheridan, Wy.

June 2-5—*Baltimore.* Western Maryland College, Westminster, Md. Bishop Flint. Host, L. S. Ensor, Western Maryland College, Westminster, Md.

June 3-5—*California Oriental Prov.* Chinese, Los Angeles, Calif. Bishop Tippett. Host, Won Bew Wong, 1223½ W. Adams Blvd., Los Angeles, Calif.

June 3-8—*Nebraska.* First, Scottsbluff, Nebr. Bishop Dawson. Host, L. C. Hicks, 201 E. 20th St., Scottsbluff, Nebr.

June 7-10—*Texas.* First, Houston, Tex. Bishop A. F. Smith.

June 7—*Iowa-Des Moines.* First, Muscatine, Iowa. Bishop Brashares. Host, Claude W. Cooper, 107 W. 4th St., Muscatine, Iowa.

June 7—*Pacific Northwest.* College of Puget Sound, Tacoma, Wash. Bishop Kennedy. Host, R. F. Thompson, College of Puget Sound, Tacoma, Wash.

June 8-11—*Michigan.* First, Albion, Mich. Bishop Reed. Host, G. D. Yinger, 316 E. Porter St., Albion, Mich.

June 8-11—*Rio Grande.* Hines Blvd., Dallas, Tex. Bishop A. F. Smith. Host, Eugenio Vidaurri, 2422 N. Akard St., Dallas, Tex.

June 8-12—*Central Texas.* First, Fort Worth, Tex. Bishop W. C. Martin. Host, Warren Johnson, 111 Elizabeth Blvd. Ft. Worth, Tex.

June 8-12—*Colorado.* Trinity, Denver, Colo. Bishop Phillips. Host, S. W. Marble, 1820 Broadway, Denver, Colo.

June 8-12—*Illinois.* MacMurray College, Jacksonville, Ill. Bishop Magee. Host, C. P. McClelland, MacMurray College, Jacksonville, Ill.

June 8-12—*Little Rock.* First, Hot Springs, Ark. Bishop Paul Martin. Host, F. A. Buddin, 820 Prospect St., Hot Springs, Ark.

June 8-12—*Memphis.* First, Mayfield, Ky. Bishop Watkins. Host, R. D. Williams, 214 South 8th St., Mayfield, Ky.

June 8-12—*Newark.* Drew University, Madison, N. J. Bishop Oxnam. Host, F. G. Holloway, Drew Theological Seminary, Madison, N. J.

June 8-12—*North Mississippi.* First, Columbus, Miss. Bishop Franklin. Host, T. H. Ferrell, 612 Main St., Columbus, Miss.

June 8-12—*Northwest Indiana.* First, Crawfordsville, Ind. Bishop Raines. Host, A. J. Coble, 210 E. Wabash Ave., Crawfordsville, Ind.

June 8-12—*South Georgia.* St. Luke, Columbus, Ga., Bishop Moore. Host, Mack Anthony, 1104 Second Ave., Columbus, Ga.

June 8-12—*West Wisconsin.* First, Sparta, Wis. Bishop Northcott. Host, E. E. Clarke, 216 N. Court St., Sparta, Wis.

June 8-13—*Ohio.* Central Auditorium, Lakeside, Ohio. Bishop Werner. Host, H. W. Courtney, Lakeside, Ohio.

June 14-19—*California-Nevada.* College of the Pacific, Stockton, Calif. Bishop Tippett. Host, R. E. Burns, College of the Pacific, Stockton 27, Calif.

June 14-19—*Oregon.* Ashland, Ore. Bishop Kennedy. Host, Robert McIlvenna, 117 Laurel, Ashland, Ore.

June 15—*Detroit.* Court Street, Flint, Mich. Bishop Reed. Host, W. O. Moulton, 225 W. Court St., Flint, Mich.

June 15—*Mississippi.* First, Gulfport, Miss. Bishop Franklin. Host, H. M. Bullock, 1913 15th St., Gulfport, Miss.

June 15-19—*Kansas.* First, Manhattan, Kan. Bishop Dawson. Host, H. B. Cockerill, 121 Juliette, N., Manhattan, Kan.

June 15-19—*Minnesota.* Hamline, St. Paul, Minn. Bishop Cushman. Host, D. W. Holter, 816 Simpson Ave., St. Paul, Minn.

June 15-19—*North Arkansas.* Mt. Sequoyah, Fayetteville, Ark. Bishop Paul Martin. Host, Sam Yancey, Mt. Sequoyah, Fayetteville, Ark.

June 16-19—*Latin American Prov.* Plaza, Los Angeles, Calif. Bishop Baker. Host, N. B. Davila, Plaza Mexican Church, 125 E. Sunset Blvd., Los Angeles 12, Calif.

June 20-26—*Southern California-Arizona.* First, Long Beach, Calif. Bishop Baker. Host, W. H. Myers, 507 Pacific, Long Beach 12, Calif.

June 21-24—*North Georgia.* Wesley Memorial, Atlanta, Ga. Bishop Moore. Host, L. F. Huckaby, 63 Auburn Ave., Atlanta, Ga.

June 21-26—*North Iowa.* St. Pauls, Cedar Rapids, Iowa. Bishop Brashares. Host, M. B. Kober, St. Pauls Meth. Church, Cedar Rapids, Iowa.

June 22-26—*Indiana.* First, Bloomington, Ind. Bishop Raines. Host, M. B. McFall, 414 S. College Ave., Bloomington, Ind.

June 22-26—*Montana.* Lonsdale, Sidney, Mont. Bishop Phillips. Host, W. C. Thurow, 412 E. Stanhope, Sidney, Montana.

June 22-26—*Rock River.* First, Waukegan, Ill. Bishop Magee. Host, T. M. Pender, 411 Clayton St., Waukegan, Ill.

June 22-27—*North-East Ohio.* Central Auditorium, Lakeside, Ohio. Bishop Werner. Host, H. W. Courtney, Lakeside, Ohio.

June 24-26—*Pacific Japanese Prov.* Japanese Methodist, Seattle, Wash. Bishop Tippett. Host, T. J. Machida, 1236 Washington St., Seattle 22, Wash.

The Fountain

NO ROMANTIC VIEW

Truth and the hatred of truth come into our world together.

—Tertullian

GALLERY OF LIFE

The human mind is not a debating hall, but a picture gallery. Around it hang our similes, our concepts. What we hang in the picture galleries of our minds usually determines our outlook and approach to life itself.

—Francis J. Handy, in *Jesus the Preacher* (Abingdon-Cokesbury Press)

WE NEED A SANCTUARY

Nothing we need today is so important as solitude, and there is nothing we so avoid. We are forever going somewhere. We are always holding meetings. Much of what we know we have come by secondhand. We seem to be afraid of our own thoughts. Amid all our constructions, we lack one: a sanctuary for our souls. If we could retire there on occasions, then we could come to ourselves, and do something creative and genuinely constructive. We stand greatly in need of a new direction for our thoughts and the only way to get it is to be alone.

—Frederick Keller Stamm, in *Keeping Men on Their Feet* (Harper & Bros.)

TOO MUCH FOR MAN

Man's certainty of salvation rests on the certainty that he cannot look to himself for it. His hope is the hopelessness of himself. Man is like a small child with a complicated Meccano toy. You give a small child a Meccano railway set, much too complicated for it, and with the pride native to all human beings, the child will insist on trying to construct the parts into a working model. But it is too much for it. The process is too difficult for its little intelligence. If the child persists in the task, there is not a hope of success. But if it can swallow its pride and consent to its parent building it, then those separate bits of steel will become a miraculous little railway. The child's only hope of a railway is the recognition, to begin with, of its own inability to build it. Which is an analogy—imperfect like all analogies—of man's predicament in history.

—D. R. Davies, in *Secular Illusion or Christian Realism* (Macmillan Co.)

WHAT IS OUR COMMISSION?

The man who undertakes the business of evangelism—preacher or layman—as if it were merely a matter of securing a few members for the Church has failed utterly to understand the crucial importance of his commission. The recruits which such a man might secure would either drop out of the ranks quickly or they would be astonished when they discovered what the Church is actually undertaking to do.

—William C. Martin, in *To Fulfill This Ministry* (Abingdon-Cokesbury Press)

THEOLOGY IN NOVELS

Curiously enough, the art of the novel has become fairly effective in chronicling the sins of the human spirit, as in Dreiser, Joyce, and Sinclair Lewis; or in delineating the disintegration of human personality, as in Somerset Maugham; but it has yet to grasp the meaning of grace and redemption and to treat them with something more than a sentimental or trivial hand.

—Bernard Eugene Meland, in *The Reawakening of Christian Faith* (Macmillan Co.)

NOT ALONE

During World War II a young man came into my office. He was in the merchant marine, serving duty on an oil tanker at the time of the Battle of the Atlantic, when tankers were being sunk at an alarming rate. He had a few days leave and just wanted to talk with someone. He told me that when he had the night watch, when the ship was completely blacked out and death lurked unseen in the blackness of the sea, he had a terrible sense of loneliness, a veritable agony of fear. Then one such night he remembered God—he had not thought about him much lately—that God is our Father, whose presence and help we can find in prayer. Then from the depth of his need he prayed, and now he had to tell somebody about that experience. A complete sense that he was not alone, that God was keeping that lonely watch with him, came over him. The agonizing fear left him. A sense of calm and confidence took its place. His strength and courage were renewed.

—Donald J. Campbell, in *The Adventure of Prayer* (Abingdon-Cokesbury Press)

CHINA MISSION

The contribution already made by Christian higher education to the total higher educational process in China would be hard to exaggerate. The missionary movement of the Protestant churches brought modern education to China just as it brought modern medicine. Not only were the first schools—opened in the 1830's—and the first college level work—begun in the 1860's—set up by the church, but also the first academy for the teaching of mathematics and modern science financed and managed by the government of China was organized by a Presbyterian missionary. In addition, the first Chinese students sent abroad to study went as a result of missionary efforts and in many cases were supported by church groups. It was the missionary group that, early in this century, battled to change the restrictive interpretations of the American immigration laws so that Chinese students could be admitted freely to this country for study.

—Gerald F. Winfield, in *China: The Land and The People* (William Sloane Associates)

PRICE OF RITUAL?

By far the most serious aspect of American Christianity is the way the Churches have lost the people belonging to the lower economic groups and have retreated from the inner belts of the great cities of the land. This loss of the working class by the Church is a feature of Church life everywhere today, but it is questionable whether, at least in Anglo-Saxon communities, the gulf is anywhere as wide as it is in America.

The Church has thus become to an alarming extent a middle-class institution. One consequence has been the rise of the sects, which today cannot be ignored in any survey of the American scene. They now have two and a half million members, and it is clear that their often pathetic parody of the religion of Jesus Christ would never have taken root if the regular Churches had more resolutely grappled with the problem of how to reach such groups. American Protestantism has paid a large price for its trend toward ritual and failure to provide, for such groups, worship with a great emotional warmth and simplicity.

—Alan Walker, in *World Encounter* (Epworth Press)

JUDGE NOT, UNTIL . . .

Among the Omaha Indians during the frontier times there was a strange custom. If an Indian left the bounds of the tribe and traveled for a little while within the areas of other tribes, on the night before he left home he would be compelled to sit with the chiefs of the tribe around the campfire. Just before the fire fell back into gray ash, he would be asked to stand, and there silhouetted against a dying flame, would be compelled to lift this prayer: "Great Spirit, help me never to judge another until I have walked two weeks in his moccasins." The true minister of Christ must learn to walk in other people's shoes.

—Joseph R. Sizoo, in *Preaching Unashamed* (Abingdon-Cokesbury Press)

CONCERNING NUMBERS

We need a quantitative development of Christianity, but perhaps one of the best ways to get that is to strive for a qualitative development. Henry Drummond once said: "To secure ten men of an improved type would be better than if we had ten thousand more of the average Christians scattered over the world." Long before Drummond, Gideon learned that a reduced number of wholehearted followers will accomplish more than a mixed multitude of halfhearted people. As a man said in a letter to me: "We fill our churches with unregenerate people, and then the ministers spend their efforts trying to get a dead army to fight and to be interested in prayer meetings and Christian programs."

—Sidney W. Powell, in *Toward the Great Awakening* (Abingdon-Cokesbury Press)

METHODISM AND WORSHIP

By far the most important contribution of Methodism to Christian worship . . . has been its emphasis upon Christian song. Miss Evelyn Underhill, indeed, maintains that the Wesleys' hymns "constitute the true liturgy of Methodism."

—Frank Baker, in *A Charge to Keep* (Epworth Press)

INTERPRETING FACTS

That the final clue to the mystery of the divine power is found in the suffering love of a man on the Cross is not a proposition which follows logically from the observable facts of history. But there are no observable facts of history which cannot be interpreted in its light. When so interpreted the confusion and catastrophes of history may become the source of the renewal of life.

—Reinhold Niebuhr, in *Faith and History* (Charles Scribner's Sons)

SIN IN REVOLUTION

. . . No revolutions ever have loved freedom; the mission of a revolution is something different from that. In revolutions new social strata are thrown up to the surface, strata which had not before been permitted any activity and which had been oppressed, and in their fight for their new position in society they cannot display a love of freedom: they cannot be over careful in their attitude to spiritual values. . . .

—Nicolas Berdyaev, in *Slavery and Freedom* (Charles Scribner's Sons)

FUSSING

We, too, dull our understandings with trifles, fill the heavenly spaces with phantoms, waste the heavenly time with hurry. When I trouble myself over a trifle, even a trifle confessed—the loss of some little article, say—spurring my memory, and hunting the house, not from immediate need, but from dislike of loss; when a book has been borrowed of me and not returned, and I have forgotten the borrower, and fret over the missing volume . . . is it not time I lost a few things when I care for them so unreasonably? This losing of things is of the mercy of God: it comes to teach us to let them go. Or have I forgotten a thought that came to me, which seemed of the truth? . . . I keep trying and trying to call it back, feeling a poor man till that thought be recovered—to be far more lost, perhaps, in a note-book, into which I shall never look again to find it! I forget that it is live things God cares about.

—From *George Macdonald: an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

GOOD QUESTION

Has the idea not entered into your mind of reflecting, of considering, in whose possessions you live; in whose property you are; whose land that is which you wear out; whose is that air which you breath in and out; whose springs you consume, whose water; who has arranged for the blasts of winds; who has devised the wavy clouds; who has granted to the fruitful powers of seeds their special characteristics?

—Arnobius of Sicca, in *The Case Against the Pagans* (Newman Press)

AMERICA'S "VICTORIAN ERA"

When all has been said of the strength of religious life in America there remains some note of uneasiness in an observer's mind. It is difficult either to describe this vague doubt which is there or to give reasons for it. But it will not be banished. Is it due to the fact that occasionally the impression was gained that the Churches were conforming to the pattern of American culture rather than stamping their own individuality and values upon it? Was it because on some churches as one looked for the outline of the Body of Christ it was the pattern of a clublike structure that seemed more obviously discernible? Is it that America is in its "Victorian era" with a prosperous and expanding economy and culture and that while church-going is part of such a period it means less than appears on the surface? I have no confident answers to give to the questions I have posed. Others, with a more profound knowledge of American life, must be asked to resolve the doubts.

—Alan Walker, in *World Encounter* (Epworth Press)

REVIEWS

J. MINTON BATTEN, *Editor*

Lincoln and Religion

LINCOLN AND THE PREACHERS, *by Edgar DeWitt Jones. Harper and Bros., 203 pp., $2.50.*
LINCOLN AND THE BIBLE, *by Clarence E. Macartney. Abingdon-Cokesbury Press, 96 pp., $1.25.*

In his readable volume Dr. Jones sets out to discover the nature and extent of the influence of ministers, famous and obscure, upon the life of Lincoln and, in turn, upon the nature of Lincoln's religion. The author was fortunate in finding a phase of Lincoln's experience heretofore treated only incidentally or fragmentarily by others.

This famous minister-author demonstrates to the general public that he is well versed in Lincoln lore.

Beginning with the preacher who married Lincoln's parents, Dr. Jones proceeds with thumbnail sketches of nearly every servant of God who could have influenced the Great Emancipator from childhood on up. He was doubtless influenced in his views on temperance, slavery, and other matters, and was consciously emulative of frontier orators. In Springfield the eloquent preacher-lawyer, Josephus Hewett, leads a list of pulpiteers who contributed to the development of Lincoln. Others were the soldier-preacher Colonel James Jaquess, who claimed Lincoln was converted in his home; Charles Dresser who married Lincoln and Mary Todd and later sold them his Springfield home; James Smith, famous temperance advocate, preacher at the funeral of little Eddie, and author of a book which helped to shape Lincoln's theology. Of the ministers in Lincoln's life after his attainment of the presidency, a leading place is given to Phineas D. Gurley, pastor of the Presbyterian church which the Lincolns attended and of which Mrs. Lincoln was a member. Gurley officiated at the funeral of little Willie and of Lincoln himself. He was undoubtedly Lincoln's closest ministerial advisor.

There follow seven chapters devoted to a succession of great preachers, priests and rabbis who fit in some way into the Lincoln story. Especially interesting is the chapter on the frontier evangelist, Peter Cartwright, who defeated Lincoln once for the state legislature but was defeated by him for Congress. Of interest is the observation that in his *Autobiography* (1857), Cartwright does not mention Lincoln's name.

Bishop Matthew Simpson, next to Pastor Gurley, Lincoln's "most intimate ministerial friend," ranks high as an eloquent advocate of union and a denouncer of slavery. This "Patrick Henry of American Methodism" conferred with Lincoln at Springfield and many times at Washington. He is even thought by some to have inspired the Emancipation Proclamation; he certainly influenced his fellow townsman, Secretary of War Stanton.

Owen Lovejoy (brother of the murdered Elijah P.), a member of Congress for some eight years, is presented as a fiery abolitionist preacher who remained loyal to Lincoln, even while the latter favored a gradual emancipation program. Benjamin H. Smith, who preached a sermon to Lincoln in his Springfield law office by the latter's request, is presented with an autobiographical slant. The author was converted under this man's ministry.

Two protagonists of Catholicism and Protestantism respectively who turned out great quantities of pamphlets and engaged in fiery oratory and debate, were Archbishop Hughes and Robert J. Breckinridge. Yet both defended the Union and were loyal to the President. The author reviews the relations of these vigorous leaders with Lincoln: Hughes becoming a special minister abroad, Breckinridge helping to hold Kentucky in the Union and later presiding as temporary chairman over the convention which renominated Lincoln.

The biographical sketch of Henry Ward Beecher begins with an account of Lincoln's attendance at the former's Brooklyn church twice in early 1860. One of the sermons which impressed Lincoln so much is published in the Appendix. Beecher's early lukewarmness toward the slow-moving Lincoln later gave way to unbounded enthusiasm, as is shown in his famous eulogistic sermon after the murder of the President. This transition is shown by quotations from the famous preacher's articles and sermons. Beecher's mission to England in 1863 and his oration at Charleston celebrating the recovery of Fort Sumter are given adequate treatment; but the final eulogy finds Beecher at his best.

The chapter dealing with Lincoln and the Jews brings to our attention the fact that the broad-minded Lincoln "bestowed appointments and honors on Jewish citizens beyond any other President . . . up to his administration." The Jews "love Lincoln" above all presidents, the author believes. The chapter explains why, and gives in some detail the President's relations with Jewish leaders and their loyalty to him. The tributes roll on to the present day, from Jewish, Catholic, and Protestant sources. An entire chapter is devoted first to tributes immediately following Lincoln's untimely death in 1865, and then to pulpit statements down to the present, proving him to be the most beloved president among ministers of all faiths.

The latter part of the volume is perhaps the most significant. The author here concentrates on Lincoln himself rather than on the preachers associated with him. The chapter on Lincoln as a "lord of speech" is a well balanced discussion of the bases for the effectiveness of Lincoln's speeches and documents. In the treatment of Lincoln's religious faith and theological beliefs the author quotes from famous letters and documents which throw light on the problem, and then draws up his own studied conclusions under eight headings. This is a splendid statement, which should be read by every minister or other serious historical student. Next comes a chapter sampling Lincoln's "preacher stories," another dealing with memorials to Lincoln in church windows, and a final one representing the author's over-all characterization of Lincoln. This

last is printed in italics for emphasis, and is a fitting tribute from one whose own great soul and powers of expression must have been augmented in some measure by his life-long devotion to the object of his study.

In *Lincoln and the Bible*, which may be slipped easily into one's coat pocket, an eminent Presbyterian minister and lifelong student of Lincoln lore is endeavoring to show from the actual words of Lincoln and from other records just how dependent he was upon the Bible as a source of faith, inspiration, and guidance.

The reader will doubtless note that the little volume is not particularly well organized, for in it the author repeatedly makes chronological jumps backward and reverts to themes earlier discussed, somewhat as if in informal conversation. The approach is often of a defensive sort, for the writer is aware that Lincoln's Christology was not on all occasions of the orthodox type and that he underwent an almost continuous struggle with doubt. Yet, like many other present-day Americans, he cannot help feeling that Lincoln lived a very Christlike life, had the highest regard for the Master's teachings and philosophy of life, and made constant use of the Scriptures in his speeches, writings, and daily devotions.

As a Presbyterian, Clarence E. Macartney is quick to note Lincoln's inclination toward the "doctrine of necessity" derived from his Primitive Baptist (Calvinist) background. He feels that Lincoln stopped short of fatalism, however, tending rather toward a belief in "the doctrine of the divine sovereignty, and that God has a great and invincible plan which he is working out through the ages."

The seventy-seven biblical quotations found in Lincoln's papers and recorded speeches are said to represent twenty-two of the books of the Bible, with "most of the citations from the four Gospels and the words of Jesus." This familiarity with the Book of books is traced to the fact that in the early nineteenth century the Bible was much more a book of the people than it is today. Lincoln's mother led him to memorize verses as a small child, and even his illiterate stepmother is believed to have known and repeated many passages by heart. Moreover, frontier preachers made continual use of biblical materials.

Lincoln came to believe "that he was an agent of divine Providence" and controlled at times by a Power not his own. Letters and conversations are quoted to substantiate this fact. His apparent belief in divine direction through dreams and his citation of biblical parallels are mentioned; also his search for guidance through spotting a text by opening the Bible at random.

Statements of discreditors of Lincoln's status as a full-fledged Christian and of his dependence upon the Scriptures, are given at intervals in the book, but ways are usually found to discredit the discreditors. These quotations are drawn from a wide range of observers such as an illegitimate second cousin, an anxious stepmother, an enemy editor, a friendly but not too pious politician, and even the highly controversial Mary Todd Lincoln. The reader gleans from all these and others that Lincoln did a lot of thinking for himself, had the usual adolescent questionings, passed through a period of at least partial "infidelity" and eventually came through trial and experience to a faith very intelligent for that day and age.

The fact that Lincoln never joined a church or publicly affirmed Christ's Saviourhood in his own personal experience, caused many contemporaries as well as some persons of later times to classify him mournfully with the "unsaved." The author notes Lincoln's grief over the hostility of many ministers and church people during his political campaigns, as well as the melancholy he experienced over being unable to swallow everything which theologians of that day felt essential to salvation.

All excerpts from Lincoln's addresses touching slavery, temperance, and the Union show his moral development stemming from biblical rootage. His arguments in his debates with Douglas commonly were clinched with Scripture, which was ever at his tongue's end. The author points out that in his public proclamations Lincoln invoked "the influence of the Holy Spirit" to "subdue the anger . . . change the hearts" and "guide the counsel" of his countrymen and himself. He read his Bible daily at a regular morning hour in the White House; and in his famous second inaugural address gave noble expression to the loftiest Christian principles.

Even the recurring premonitions felt by Lincoln near the end of his life are shown to be cast in biblical mold, for the later-martyred President likened himself to Moses, privileged to envision the promised land of freedom and well-being for all, but not to occupy it. Some perhaps will find a trace of the superstitious in Lincoln's attitude here, but others like Dr. Macartney will detect Christian mysticism at its heroic best.

Altogether, this little booklet may easily be read in an hour's time. While it is distinctly apologetical and represents rather limited research, its very subject will make it worth-while.—***Merrill E. Gaddis.***

REVIEWERS

James S. Chubb, pastor, the Methodist Church, Grand Island, Neb.
Clarence Tucker Craig, professor of New Testament, Yale Divinity School, New Haven, Conn.
Carl M. Davidson, pastor, the Methodist Church, Great Falls, Mont.
Paul H. Eller, professor of Church History, Evangelical Theological Seminary, Napierville, Ill.
Merrill E. Gaddis, professor of History, Central College, Fayette, Mo.
Carl A. Glover, pastor, Park Place Congregational Church, Pawtucket, R. I.
Carroll Dewitt Hildebrand, professor of Philosophy and Religion, DePauw University.
T. A. Kantonen, professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio.
Charles M. Laymon, professor of Literature and History of the Bible, Scarritt College.
Charles E. Schofield, editor of Adult Publications, Methodist Board of Education.
Gaius Jackson Slosser, professor of Ecclesiastical History and History of Doctrine, Western Theological Seminary.
Horace G. Smith, president of Garrett Biblical Institute.
William G. West, pastor, First Christian Church, Chattanooga, Tenn.

Interpretation of Jesus

JESUS, SON OF MAN, *by George S. Duncan. Macmillan Co., 290 pp., $3.50.*

This new study of Jesus is by a Scotch New Testament scholar previously known chiefly through his commentary on Galatians in the Moffatt series and a somewhat imaginative reconstruction of the Ephesian ministry of Paul. Here we have an opportunity to observe his thinking on the problems connected with the Gospels: a reconstruction of the ministry of Jesus in relation to the origin of the Christian Church.

The volume is divided into three quite unequal parts. The first deals with what the author calls "the historical problem." It sketches his interpretation of the "quest of the historical Jesus," portrays the roots of the message in Jewish teaching about God and man, and then outlines the teaching of Jesus on the fatherly rule of God.

The second and central section deals with the person of Jesus. It develops his relation to Jewish hopes in general, to the mission of John the Baptist in particular, and then works out in detail the author's own theories about Jesus' interpretation of His ministry. This section contains an elaboration of his christological and soteriological conceptions.

The third is entitled "Jesus and the Church." This includes not only a discussion of the roots of the reality of the church in the ministry of Jesus, but also the church's interpretation of Jesus. The author has an apparent homiletic interest as well as a historical purpose. Many passages of helpful suggestion to the preacher will be found.

The general point of view is frankly and deliberately anti-eschatological, though at the same time critical of Dodd's "realized eschatology." The key to the book may be found in Chapter 16, where early Christian eschatology, as usually interpreted, is subjected to criticism. Duncan—as all those who write from his point of view must do—draws a sharp line of cleavage between the ministry of Jesus (as he understands it) and the message of the earliest church (from which, after all, we must learn all that we know about Jesus). He believes that the messianic categories of the early church were a mistake, for Jesus looked upon himself rather as the Son of man. The reader of this review may be puzzled as to how that position helps the author rule out apocalyptic expectations in Jesus himself. Space does not permit any rehearsal of the tortured exegesis by which it is done. On page 93, the author uses the words, "It is not, however, an undue straining of evidence." I must beg to protest that over and over again the evidence is strained to the breaking point.

A basic limitation of the volume lies in the failure to distinguish clearly the three ways in which Judaism portrayed the rule of God—which the author surely knew from T. W. Hanson's, *Teaching of Jesus,* and elsewhere. Another lies in his treatment of the word "Messiah," as if it were a noun with a single fixed meaning rather than essentially an adjective. Duncan believes that John the Baptist did hail Jesus as *Lamb of God,* but did not mean by that "Messiah." The entry into Jerusalem was a symbolization asserting "not Messiahship but Kingship." The prediction of his resurrection, enthronement, and parousia did not mean three separate events in the future, but they are together expressions of Christ's *present* spiritual authority. Duncan explains away all passages teaching an early consummation of the kingdom of God and then, curiously, adds a long quotation from Rudolph Otto, who was confident that these could not be explained away.

It is too bad that a book which says so much that is helpful should put this in so unhistorical a setting. But many will undoubtedly welcome the book, for it sets forth what they would like to believe. It is too bad that authors like Duncan continue to throw their brickbats at Albert Schweitzer's reconstruction of more than 40 years ago (*The Quest for the Historical Jesus*), instead of coming to grips with a book like Walter Kümmel's *Verheissung und Erfüllung* (Promise and Fulfillment). Would that some of the biblical monographs like this could have an English translation instead of the publication of British works representing so obsolete a position as we find here. —***Clarence Tucker Craig.***

Ecumenical Library

MAN'S DISORDER AND GOD'S DESIGN, *Omnibus Volume of the Amsterdam Series. Harper & Bros., 210, 218, 197, 228 pp., $5.*

This is a one-volume edition of four books including: I. The Universal Church in God's Design; II. The Church's Witness to God's Design; III. The Church and the Disorder of Society; IV. The Church and the International Disorder.

Each of these books includes the studies prepared by the members of a special commission writing as individuals or in collaboration; also it includes the final report of this commission as it was officially discussed, revised, and received by the World Council of Churches meeting at Amsterdam, August 22 to September 4 last year. These four reports were received for further study. They do not have the same status as the "Messsage of Greeting" adopted by the World Council. But these reports together with the four study texts bound into this one book constitute the most representative publication in the way of a cross section of ecumenical Christian thought arising in connection with Amsterdam.

There is special uniqueness here. Hitherto the ecumenical movement has produced volumes in which either missions, life and work, or faith and order were exclusively discussed. Now, at last, through the fact that the World Council binds these movements together, the practical and the theoretical are included as essential phases of the one divine design.

There are chapters in which an attempt is made to describe the present disorder in certain geographical areas. All such descriptions have momentary value. Very soon they have value only as history. Even then their historical value will be lessened by the fact that these particular chapters include an immense amount of subjective coloring. Any thorough Christian student knows that de-

termining just what constitutes God's design is a problem too great for the finite mind. Hence, just what constitutes "disorder" is also, at best, a matter of finite conjecture. History that is written with a maximum of human interpretation is always in special danger of soon becoming valueless.

Among the contributors are the following: (1) from Europe: Aulén, Barth, Florovsky, Schlink, Skydsgaard, Visser'T Hooft, Brunner, Kraemer, Maury, Ellul, Patijn, Hromadka, and Van Asbeck. (2) from Britain: Gregg, Bennett, Neill, Oldham, Thomas, Urwin, and Grubb. (3) from Asia: Devanabdan, Newbigin, Savarimuthu, and Bates. (4) from America: Van Dusen, Reinhold and Richard Niebuhr, Craig, Wyon, Norton, Pauck, Tillich, Bennett, Barnes, Dulles, and Nolde.

The reports of each of the four sections should be considered, respectively, in connection with the corresponding book of preparatory studies for each section. It will become apparent that, as reported by those at Amsterdam, there was seemingly little or no actual use made of the studies by the delegates as they conferred. Herein lies one of the chief defects in connection with the conduct of great ecclesiastical world assemblies. There should be found a way by which each participating denomination, having delegated its trusted scholars to make extended investigations, shall then use the same persons as voting delegates in the subsequent deliberations together with such others as are known to be well qualified to make use of the findings of ecumenical studies.

This business of getting the Christian churches of the world together in life and doctrine cannot be carried out unless the personnel of the assemblies is of the most skilled type, combining the lessons of the past with the minimum of hesitancy actuated by the fear that, if we go too far in union, selfish denominationalists will be out of employment.

In the four reports will be found a surprising amount of agreement, also certain disagreement. I venture the opinion that if you are one who holds a very superficial view of the church and its place in the realization of the kingdom, you will find that for the most part there are great numbers of Christians who greatly need indoctrination as to the nature of the church and its central place in the Gospel message. Furthermore, it may become apparent to the quietists that there is every possibility of being so afraid of "activism" as to be guilty of definitely non-Christian pessimism. In history, the Christianization of the social order characterized to a very marked degree the movements associated with John Calvin, with the German Pietists, with John Wesley, with the great awakenings in American church history, and with the whole of the advance of the modern Protestant missionary era.

The Americans at Amsterdam were very patient with the monopolization of the discussion by the pessimists stemming out of Basel. We in America are quite ready to confess to a degree of sinning as, in some ways, we seem to enthrone man and to dethrone God. But we are not ready to adopt Barthian pessimism which debases man, exiles the Holy Spirit, and crucifies God the Father. Rather, we yearn for a re-realization of multitudes of twice-born men and women, empowered of God's Spirit and, thus transformed, accomplishing miracles in Kingdom advance. And this will require a quickened, Holy Spirit-possessed, united church actually accomplishing such an advance.

This book is itself a miniature library. If the reader would profit most, all or most of the ecumenical publications telling of the antecedents of Amsterdam as well as the various reports of that great Assembly itself should be studied and enjoyed. I shall not attempt to set forth a bibliography in the field of the antecedents. The entire Christian world has been potentially and, in part, actually enriched by the creation of a great body of learned studies and practical reports in connection with the series of great Christian world conferences beginning with that at Edinburgh in 1910. The recent issues of *Christendom* and of *The Ecumenical Review* contain very revealing insights.—***Gaius Jackson Slosser.***

As a Pastor Saw Amsterdam

VENTURE OF FAITH, *by James W. Kennedy. Morehouse-Gorham Co., 120 pp., $1.*

Appointed and self-appointed scribes have deluged American Protestantism with their reports and appraisals of the Amsterdam assembly, and these materials have appeared in our secular and religious press. Currently the official documents—in the "Omnibus Volume"—have been published. Nevertheless, the churchman who must have the official documents and the layman whose interest in the World Council meeting is more casual will find pleasure and information in reading *Venture of Faith.*

Kennedy set himself "to give an eye-witness, ear-witness account" of the first assembly of the World Council, August 22 to September 4, 1948, for the benefit of "the average church member" who has found neither time nor place to acquaint himself with this epochal event in the life of the Church. Within severe limits (120 pages) he provides a brief, clear, bold, play-by-play description of the program followed by those who, in any one of a number of capacities, made the "pilgrimage to Amsterdam." The reader will find here, however, no wooden report, dully rehearsing the Assembly's agenda. While Kennedy was an observer, surveying the conference objectively, he was emphatically not a party disinterested in the proceedings. Telling sentences of significant addresses are quoted, and with admirable candor he dismisses speakers who were "not very effective." In this rapid survey, committees, speeches, press conferences, and sectional meetings all are encompassed and in perspective. Also in these brief pages the author manages to include the Message of the Council (page 111) and the personnel of the Central Committee (page 121).

The report of the Assembly is introduced with a brief statement outlining the major movements whose confluence in a common undertaking brought together these "150 church groups from 47 countries, representing 100,000,000 Christians." Vivid glimpses of Amsterdam streets, the Nieuwe Kerk, and the Concertgebouw, as well as the give-and-take of discussion, enable the reader

to catch something of the zest, color, and drama of the meeting.

Many fine and many profound things have been written about the Amsterdam Assembly but this report is unique and commendable because, in addition to its accuracy and readableness, it provides an impressive bird's-eye view of the *whole* conference. The Introduction, written by Henry Smith Leiper, Associate General Secretary of the World Council of Churches, cites Kennedy's credentials and pronounces the approval of the American Committee for the World Council upon his report.

Venture of Faith is a book that ministerial groups will find helpful as they approach the pronouncements of Amsterdam. This is just the thing for reading and discussion by youth and adult groups in the churches. If the task before us all is to "make Amsterdam local," then *Venture of Faith* will be a most useful instrument toward that end.—***Paul H. Eller.***

The Birth of a Sermon

HOW TO THINK CREATIVELY, *by Eliot D. Hutchinson. Abingdon-Cokesbury Press, 237 pp., $2.75.*

Thinking is a mystery in the last analysis even as it is in the first. Why experience should lead to ideas or ideas to experience still defies ultimate explanation.

Many are the books which we are invited to read these days in the field of psychology, mental health, and neurology. Not many wrestle with the philosophical questions of epistemology. Here is a book that deals directly with creative thinking itself. Of such books there are few. This is not psychiatry or psychoanalysis; neither is it a piece of new-thought cult literature.

In this study of creativity in thought Eliot D. Hutchinson considers such moments as when the sermon starts "to come," the problem solution "starts to boil," and when ideas begin "to flow." In all of this, insight is basic. It is not, however, an insight born out of nothing. There are years and days of preparation, periods of protracted "trial-and-error" activity, and false starts. Considerable frustration may also precede the moment of insight. When release comes and the new idea is born, the emotional content in the creative process gives one the feeling of joy and inspiration. Such inspiration is not in itself verification. There is yet a "practical, executive side of creative effort." Critical faculties must now enter the picture and evaluation follows. Finally the truly creative thought must be put to work.

It is around this analytical framework that Dr. Hutchinson writes in nontechnical language a stimulating book. His illustrations are drawn widely from the experiences of the masters in creative thought. Great persons in music, science, literature, and art are summoned to bear their testimony. It is quite like a Methodist witness meeting in this regard.

The preacher in particular will enjoy this book. He will be helped in his sermon writing by seeing more clearly into the processes by which a sermon is born in his soul, and by finding here many illustrations for use in the sermon itself.—***Charles M. Laymon.***

Middle Road to Happiness

THE ROAD TO REASON, *by Pierre Lecomte du Noüy; Mary Lecomte du Noüy, trans. and ed. Longmans, Green & Co., 254 pp., $3.50.*

This posthumously published volume is P. Lecomte du Noüy's philosophy of science. It was written seven years before the publication of *Human Destiny* and is an excellent introduction to that volume. These two books express his profound concern about life's meaning. This one contains his conception of science and his statement of the most salient aspects of modern scientific study.

Lecomte du Noüy understood with clarity and profound seriousness the impact of science on our world. Educated at the Sorbonne, he was an eminent scientist for whom science, instead of being an end in itself, was the essential instrument by which the problems of life are formulated. The problem that forms the core of *The Road to Reason* is the significance and goal of human existence. Man has a religious element in his nature that will not be stilled.

Advocates of positive materialistic rationalism claim that science is not mysterious, is democratic, and respects truth alone. The trained human mind is infallible and unlimited. All is within its orbit. But, Lecomte du Noüy asserts, "Nowadays, the cultivated man who believes in God seems, by a strange reversal, to be freer in many cases than the militant atheist. No experimental fact, no discovery, can shatter the faith of the true believer."

He attacks his problem by making, first, a brief study of the objectives of science. He recognizes sense perceptions as the intermediary through which our objective world can be known. This objective world and its actions are explained by the help of laws formulated mathematically. But life follows other laws, and the gap between the two series of law raises a serious problem for science. There is a discontinuity in matter and energy. Yet science would be impossible without the continuity of man's reactions, continuity in time, continuity in thought, continuity of the species, continuity of evolution. What is the source of these continuities? What is reality?

Analysis is the method for science. But the author says, "By isolating a fact in order to study it, we give it a beginning and an end, which are artificial and relative. In relation to the evolution of the universe, birth is not a beginning, and death is not an end. There are no more isolated phenomena in nature than there are isolated notes in a melody."

The fact of the human element in our scientific investigations makes hypothesis the soul of science. Both knowledge and imagination are foundational to hypothesis. But education and our present artificial way of living seem to be curbing imagination almost to suffocation.

Evolution imposes itself in spite of the missing links. Lecomte du Noüy thinks the true key to the enigma of evolution may forever be beyond our reach. Determinism he holds to be invalid since the investigations of Heisenberg. On the other hand, finalism gives a co-ordinating hypothesis that presupposes a goal in the far distance. There are different methods for reaching the goal.

Most phenomena, including those of life, are irre-

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I hope you keep this course as a standard feature of Methodist adult curriculum.

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Such comments as these have been coming regularly since the Adult Bible Course began appearing in *Adult Student*. It is a course that presents the findings of the best Bible scholars in simple language and readable style. Why not give your adults an opportunity to study it by ordering the *Adult Student?* Price: 30 cents a quarter; annual subscription sent to individual address, $1.50 a year.

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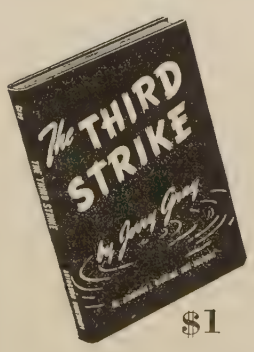
versible. The laws of wave mechanics are reversible. Lecomte du Noüy asks if it is possible to reconcile the irreversibility of thermodynamics and the reversibility of wave mechanics. "We can only conclude once more that macroscopic statistical laws (Gibbs-Boltzmann statistics) are no longer valid in the realm of organized beings. We must seek something else. At present it does not seem possible, on the sole basis of the calculus of probabilities, to do without the hypothesis of an 'anti-chance.' . . . modern science . . . is forced to call upon 'anti-chance,' which one might well call God."

Humanity moves *en masse* toward unknown ends. The author finds its principal role to be the propagation and nourishment of outstanding individuals. In his fear of enemies, both human and sub-human, man from the beginning turned for protection to representatives of military strength and to representatives of religion. A conflict between these two powers was inevitable. The real crisis is moral in nature.

"The crisis that is shaking the world is profound. Its origin is not difficult to discover; it lies in the fact that the development of knowledge has been far greater than the development of man's moral qualities. Scientific superstition, like all superstitions, derives its prestige in part from the ignorance of the crowd. It must not be allowed to keep a free man from thinking freely."

Man may choose between two roads to happiness. One is smooth, easy, agreeable, but its only reality is the material world. The other is hard, relentless, rigorous, and mortifies the body; and its only important reality is imponderable spiritual forces. Lecomte du Noüy hopes mankind may find a middle road between these two, a *Road to Reason.*

"We must therefore turn toward the future and model a new youth—rich in ideals, liberated from pseudo-philosophical impostures, strengthened by an unalloyed science, respectful of its mission, and capable of transmitting the flickering torch to future generations."—***Carroll DeWitt Hildebrand.***



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Luther Interpreted

LET GOD BE GOD, *by Philip S. Watson. Muhlenberg Press, 203 pp., $2.50.*

During my student days in Boston, Dean Sperry of Harvard once confronted me with this question: "If you were not a Lutheran, to what other branch of the Church would you prefer to belong?" My immediate reply was, "I would be a Methodist." He was a bit surprised, for the Lutheran regard for form and tradition seemed to call for another answer. I defended my answer by insisting that Methodism, like Lutheranism, is basically evangelical. Both derive their message and their mission from the sovereign efficacy of the grace of God in Christ.

Perhaps the intense satisfaction with which I have read Philip Watson's *Let God Be God* is due in some measure to the fact that it vindicates this life-long conviction. Here is an interpretation of the theology of Martin Luther by an outstanding English Methodist. While the book is being distributed in America under the Muhlenberg imprint, its publisher is the Epworth Press in London. The entire body of the exposition, and especially the copious notes at the end of each chapter, reveal thorough firsthand knowledge of the new Luther research. But what is still more important is that the author writes with the verve and fervor of one who has become utterly committed to the Gospel which the Reformer rediscovered for the modern world. One may say, in fact, that this book renders obsolete the whole either-or between Lutheranism and Methodism. It demonstrates that by penetrating deeply enough into the common heritage a man may be a good Lutheran and a good Methodist at the same time.

The book is divided into two main parts, "The General Character of Luther's Theology" and "The Major Themes of Luther's Theology." In the opening chapter, "Luther as a Theologian," the author points out the inadequacy of many of the popular conceptions of the Reformation. Luther was not primarily a critic of the vices and follies which had invaded the church, an advocate of return to primitive biblical Christianity, or a champion of the inward life and the right of private judgment. His true primary motive was "an imperious sense of the need for a right personal relationship to God." In the Reformer's own words, "the proper subject of theology is man as guilty on account of sin, and lost, and God the justifier and saviour of man as a sinner."

Following the method of the Lundensian theologians, by whom he has been deeply influenced, Watson proceeds to unearth "The Motif of Luther's Thought" expressed by the title of the book. In Luther the theocentricity of primitive Christianity returns and becomes the determining factor of his whole outlook. Luther is a Copernicus in the realm of religion, bringing about a revolution from man-centeredness to God-centeredness. His criticism of the Papacy is that it robs God of his divinity. "The only way to let God be truly for us is to let Him have His way with us in Christ." This rules out not only all "wishful thinking," but also every form of religion which makes human need its *starting* point. The criticisms of

Feuerbach and Freud are clearly anticipated and shown to apply to false religion. *Soli Deo gloria* is the constant watchword of true religion.

Part Two presents three major themes in Luther's theology, "The Revelation of God," "The Theology of the Cross," and "The Doctrine of the Word." Noteworthy in the chapter on revelation is the acknowledgment of a general knowledge of God coupled with the existential emphasis: "to know God is something other than reaching conclusions or receiving information about Him." The attempt to reach God by means of rational argument is not only futile but wrong in principle. It is the supreme exhibition of man's egocentricity and as such "the worst form of idolatry." In all true knowledge God reveals himself, but never in such a way that he ceases to be God. Every creature is a "veil" or "mask" of the Creator who conceals himself in the very act of revealing himself. Luther's alleged irrationalism is shown to be not an attack upon reason itself but upon a false relation to God which reason is perverted to support.

In "The Theology of the Cross" throbs the heart of Luther's Christ-centered theology, in which "Incarnation and Atonement, Redemption and Revelation, are all one, and all are God's own work." Here is the prototype for the portrayals of Christus Victor by Aulén and Horton. In the final chapter, "The Doctrine of the Word," Christ and the Word are shown to be interchangeable terms for Luther. Whether it comes to us in scripture, sermon, or sacrament, "this Word . . . needs no external authority to attest it; for it is self-authenticated as the Word of the one, true, living God, who, as He created us out of nothing, has redeemed us for nothing, and will also save for nothing as many as ever are saved."

Here is the real Luther. This is the most impressive original document in English of the world-wide revival of the theology of the Reformation. In the light of the truth here presented many an error cherished in the past—such as Wesley's attack on Luther's view of sanctification and Troeltsch's misrepresentation of Luther's teaching on natural law—will have to be given up. But much more valuable is the constructive service which the book performs in clarifying the essential nature of the Gospel by which the church lives. Among current books there is none more worthy to be recommended to preachers of the Word—***T. A. Kantonen.***

Cradle of Methodism

METHODIST ORIGINS, *by Francis H. Tees. Parthenon Press. 222 pp., $2.*

We have sometimes wondered if the interminable debate as to whether New York or Baltimore holds priority as the locale of the earliest Methodist organized work in North America would ever end. Comes now the genial and gifted pastor emeritus of old St. George's Methodist Church in Philadelphia with a carefully prepared marshaling of evidence which leads to the conclusion that the question will likely never be decided. The evidence simply is not extant upon the basis of which

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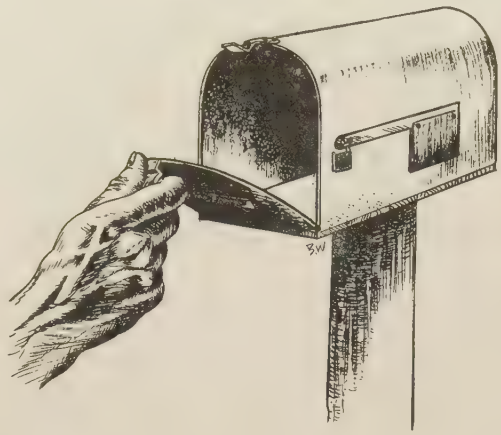

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a thoroughly confident judgment might be rendered.

It is only fair, in paying our respects to this eminently fair and objective discussion, to remind ourselves that the question really concerns not two but rather three candidates for the honor of being the earliest Methodist organization in North America. Not much has been said, in most histories of American Methodism, about the claims of Philadelphia. We have been so absorbed with the contentions of the admirers of Robert Strawbridge and Philip Embury that we have given all too scant attention to what went on in Philadelphia. The kindly investigator who has written this very interesting and informative volume leaves the three chief contenders for the honor of "first in America" in the unanimity of mutual appreciation, and proceeds to weigh the claims of a numerous list who compete for fourth place.

It is not only with the problem of the beginnings of organized Methodist activity in North America that Francis H. Tees is concerned. He inquires about the origins of the Methodist movement—the beginning of the "United Society," to pick up John Wesley's term. He is curious about how Methodists came to build "chapels," how the plan of itinerant preachers and the peculiar practice of pastoral appointments among Methodists came into being. He inquires about local preachers, exhorters, and stewards. He probes for the circumstances that led to the establishment of "class meetings," prayer meetings, love-feasts, and watchnight services. He deals with the Sunday school, Methodist schools and colleges, The Methodist Publishing House, and pension funds.

Francis H. Tees has, for years, given himself indefatigably to the search for the facts about the beginnings of Methodism in Britain and in America. He has to his credit a series of well-written volumes packed with invaluable information. He is, since taking the "retired relation" in the Philadelphia Conference, devoting himself to the direction of the Conference Historical Society and to work as curator of the valuable collection of historical materials now housed in renovated quarters in St. George's Church in Philadelphia.—***Charles E. Schofield.***

Life's Sacraments

THE COMMON VENTURES OF LIFE, *by Elton Trueblood. Harper & Bros., 124 pp., $1.*

This book, which deals with experiences common to most individuals, will speak to the "condition" of a much larger audience than the recent trilogy written by Elton Trueblood: *The Predicament of Modern Man* (Harper & Bros., 1944), *Foundations for Reconstruction* (Harper & Bros., 1946), and *Alternative to Futility* (Harper & Bros., 1948). Those volumes diagnosed the ills of what he called "our cut flower civilization," and proposed remedies to cure them. The very first books by this author were written primarily for students familiar with the intricate arguments of theology and of ethics. It will therefore be seen that this one differs from all his others in that it moves in an area where all men live.

The thesis of this book is found in Chapter I, which

outlines a philosophy of wholeness. The other chapters, which present a discussion of the four fundamental ventures of life, are largely applications of the idea of wholeness to the experiences of birth, marriage, work, and death. The author comes back repeatedly to the argument that "ours is a sacramental universe." By this he means that the material and spiritual are closely intertwined. The true purpose of the spirit is "not to deny matter, but to glorify it." Even the Word itself had to become flesh in order to accomplish its purpose. Consequently, Dr. Trueblood pleads for the re-identification of religion and the common life. "A vigorous religion will deal more with the home than with the church and more with the workbench than with the altar." "The one hour a week concept" of religion must be expanded to take in all of life.

In this philosophy of wholeness, marriage becomes a sacrament in the deepest sense of the word. "Marriage is magic in many lives, partly because it combines the flesh and the spirit in such a remarkable unity." All the elements that enter into a successful marriage, including sex, are discussed in the light of this ideal. One is reminded of the words on marriage in the ritual: "It is therefore not to be entered into unadvisedly, but reverently, discreetly and in the fear of God."

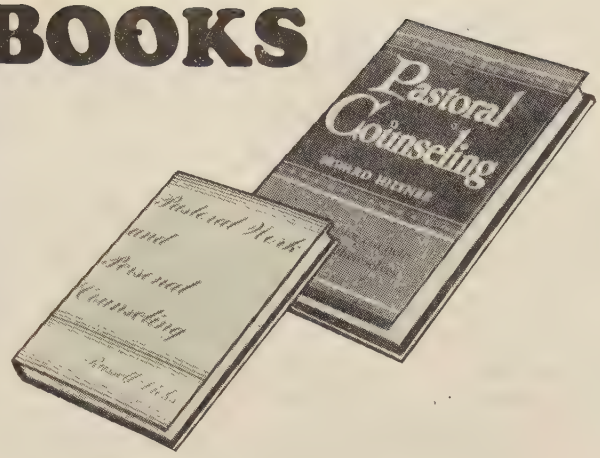
In a similar vein, the birth and growth of a child is envisaged. The author has many wise words to say concerning children in the home. As to religious training, he intimates that this is primarily a matter of the basic atmosphere created by the parents. While he does not dwell upon religious formalities he does say that "the table is really the family altar," and insists that even the ordinary meal may become a sacrament.

The third chapter of the book deals with the realm of work. One sentence will suggest the point of view. "No religion is irrelevant if it helps people to see the hidden glory of the common things they do." He insists that the church must inculcate the principle of vocation for all the work that man is called upon to do, an idea which a psalmist expressed long ago when he said *the work of our hands establish thou it.*

The final chapter presents an all too brief discussion of death. Dr. Trueblood reminds the reader that an individual's concern about death is usually not because he himself must die but because his loved ones must pass through the experience. There follows then a helpful discussion of sorrow which he admits cannot be *eliminated,* but insists that it can be *glorified.* He points out the possibility of creative consolation, especially for those who can rest back on or be led into a real faith in a living God.

This chapter on death ends with a needed word concerning funeral services. The author points out that all the events following immediately after death are in danger of becoming "a lost province of the church." He would bring the memorial service back once more within the setting of the church under the direction of the minister rather than the mortician. Thus, he would make dying, as well as all the other experiences of life, something that is faced and experienced "within the framework of divine grace."—***Horace G. Smith.***

BOOKS



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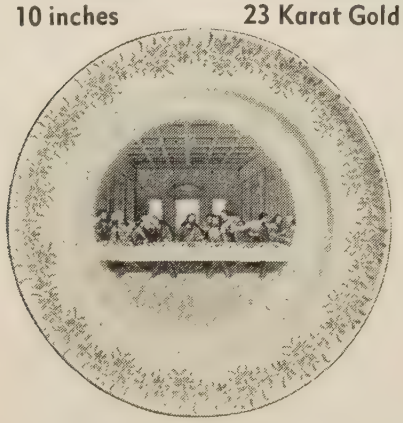

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Five Classics Come Alive

DOORS INTO LIFE, *by Douglas V. Steere. Harper & Bros., 189 pp., $2.*

The successor to the late Rufus M. Jones, in the chair of philosophy at Haverford College, offers here the well-written product of a devotional spirit and a disciplined mind. The book deals with five devotional classics that have been doors into life for the author. Each of these classics is shown to have a distinct, individual emphasis. The *Imitation of Christ* of Thomas à Kempis lifts high the cross of Christ; Francis de Sales in the *Introduction to the Devout Life* enlarges upon meditation, prayer, and the binding of prayer to the life of the day; the *Journal* of John Woolman stresses social concern; Soren Kierkegaard in *Purity of Heart* accents commitment to God; and *The Selected Letters* of Friedrich von Hugel emphasizes spiritual perseverance.

Background material and biographical details cause the characters to "come alive," and illustrations—some from contemporary history—help the reader to understand and appreciate devotional practices that seem alien to the modern temper.

Chapter One, on the *Imitation of Christ,* "lays bare the cross and keeps it bare." Ascetic practices are commended as a means of discipline. "No man doth safely speak, but he that is willing to hold his peace. No man doth safely appear abroad, but he who can gladly abide at home, out of sight. No man can safely command others, but he that hath learned willingly to obey." The discipline of ascetic exercises, however, is not an end in itself. It is a help toward fellowship with the Sufferer. The cross is not a symbol of negation. A Man hangs there. Says Professor Steere, "Central through the *Imitation* is this figure of Jesus Christ. There is in the Christ of the *Imitation* little that depicts Jesus at the wedding feast, with his friends at Bethany, with little children, or healing the sick. It is rather Jesus Christ the suffering servant of the fifty-third chapter of Isaiah."

Francis de Sales' philosophy of devotion was based upon the facts of God's grace and man's response. One enters upon the life of devotion through the initiative of God. Man reaches out for God only because God has implanted the impulse to seek him. One prays only through the confidence that God waits to reveal his presence. "Begin all your prayers, be they mental or vocal, with the presence of God," says Francis, "and make no exception to this rule, and you will soon perceive how profitable it will be to you."

The third chapter, on the *Journal* of John Woolman, presents the heroic record of an American Quaker who practiced the saintly life not in withdrawal from the world, but in association with it. Woolman supported himself by tailoring and owned an expanding business by the time he was twenty-eight. He was on the way to prosperity. But he had a "concern" for a dispossessed group, the Negroes, and wanted freedom to follow the inward guide. So he cut down his business until "little remained except his tailoring and his small eleven-acre orchard and garden and house which he had purchased." He wanted complete self-support but "a life so plain that a little suffices." On this basis he lived the rest of his life. He traveled in far places, preaching on behalf of the antislavery movement, and died of smallpox in England in 1772. "In his life and in his death," says Douglas Steere, "he had become an isthmus between this healing (of the world's suffering) and his fellows."

Kierkegaard's attitude toward life is expressed in Hagar's words, *Thou God seest me.* More than once in his journals, Dr. Steere points out, he mentions a scene that haunted him. "It was a memory of walks he had taken on the Jutland heath. Here where there were no trees and where the vegetation is so dwarfed and sparse, he remembered that try as he would a man could not conceal himself from another's view. And the memory of Adam's futile attempt to hide himself from God's view after his sin, settled over this image." As a consequence of this awareness of being under the all-seeing eye of God,

Kierkegaard felt that the only worthy response that man can make to his Maker is that of commitment. Man's status in the universe, he said, is not primarily that of a speculative, reflective, life-mirroring animal. Rather, he is "a deciding, a choosing, a self-committing animal." Kierkegaard endeavored, not to make Christianity easy, but to stab it awake.

The final chapter is the record of Friedrich von Hugel's spiritual progress as revealed in the *Selected Letters*. He was a Roman Catholic layman who became, as Loisy said, "a missionary of Christianity to the intellects of men." He names three stages of spiritual development: at fifteen when he made his first sacramental confession; at eighteen by the example of Father Raymond Hocking; and at forty when he came under the influence of Abbé Huvelin. His major emphases include: the transcendence of God, the centrality of prayer, and the acceptance of suffering as a means of bringing one into deeper fellowship with God.—***Carl A. Glover.***

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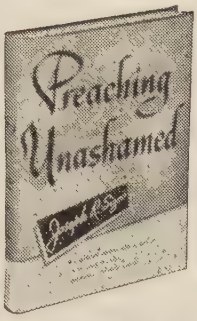

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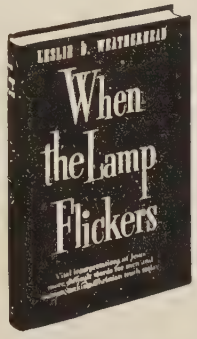

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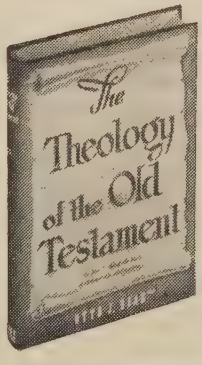

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How to Speak Well

HOW TO SPEAK—HERE, THERE, AND ON THE AIR, *by John Dixon. Abingdon-Cokesbury Press, 249 pp., $2.75.*

To have something to say and to be able to say it well is still required of anyone who would influence men. Even the college professor who decries oratory must be something of an orator in order to be effective. Many men can say things well but do not have anything to say, and many have something to say but do not know how to say it. The minister should strive for excellence in both content and delivery.

Dixon, long a leading educator in Wisconsin, attempts to strike a middle course between the outdated elocution teacher (many of whom still survive) and the modern crisp mechanical style of speaking which is too smooth to be wholly convincing. Dixon has much to say on developing poise and confidence, which is the "song and dance" of the Dale Carnegie instructors. But he also offers much helpful advice on the mechanics of voice production involved in the themes of loudness, pitch, resonance, and proper breathing.

Ministers who stray from the subject of the sermon will find help in Part I on stating the aim of the speech, maintaining the unity of sentence structure, and achieving coherence by using ideas in proper sequence. Dixon's key to making interesting speeches lies in using "concrete details" and the "story form." One who uses stories should read page 65 on making the story brief. Some sermons are nothing more than several long stories tied together. Men who have trouble telling an anecdote will find excellent rules on page 61.

The suggestions on "mastering the speech" are good. Dixon stresses clear, connected thinking and review for achieving a delivery that is not only meticulously correct, but has fire and music. Detailed notes are "for the study, not the platform desk," unless one is lecturing. The chapter entitled "Emphasize" is important because we ministers still stress irrelevant words. We fail to pause, thus running words and ideas together, and we are afraid to prolong the sound of musical or profound words. Ministers do not want to become actors, but they will do well to study great actors who use these natural techniques described by Dixon.

In the third part of *How To Speak*, the author rightly points out that "self-consciousness" must be overcome by indirection rather than a direct act of will. The chapter on voice production treats a still neglected area of public speaking. Though pitch, resonance, and proper breathing are best learned through a patient and skilled teacher, a reading of Dixon's chapter may be helpful.

Throughout the book are helpful suggestions on such matters as making purposeful gestures, maintaining "eye to eye relationships," exerting the will when one is too tired to speak, articulating well but not overly much, as did the "younger Thomas Dewey." Legalistic rules on posture are modified.

The author's son, of radio station WROK, contributes an excellent chapter on radio speaking. He wisely deplores artificial oratory, advises the use of the middle register, and the visualization of the unseen audience to develop a conversational tone.

The chapter "Speak Extemporaneously," I feel should logically be under Chapter V, or better still should follow Chapter IX under Part II. Though the author realizes the role of special speeches on technical subjects, he does not appreciate the fact that abstract thought can be thrilling to people who think in abstract terms. Dixon stresses an animated delivery which is culminative in effect. Nothing, however, is said about the necessity for arranging the material of the speech to achieve a climactic and effective ending. A neglected area in practically all books on public speaking is the field of "audience reaction."

Of all the books in the field of public speaking, *How To Speak* is probably the best all-around book for the average speaker. Out of wide experience, the author has accumulated common-sense techniques and wisdom which will repay study not only by "salesmen," but by ministers who wish to communicate truth to men.—***William G. West.***

The Church

THE TRIUMPH OF GOD, *a Series of Essays. Max Warren, ed. Longmans, Green & Co., 377 pp., $4.50.*

This is an excellent and substantial book which deserves a wide reading. The editor is general secretary of the Church Missionary Society of the Anglican Church, and all of the other writers either are or have been active in the mission field. The essays are, without exception, of a high order. All of the writers are Anglicans with a strong sense of urgency relative to the unity of the whole Body in Christ in ecumenical fellowship. They are all aware of the inroads the spirit of secularism is making and are strongly convinced of the imperative importance of the church.

There are three parts to the book. The first deals with the theological basis of the church, the second considers the church's relation to the state and the problems of ecumenicity, and the third deals with the problems that arise out of Christianity's contact with Islamism, Hinduism, tribal religion, and modern secularism. An epilogue written by the editor and entitled "A Brotherhood of Expectancy" is one of the finest bits of Christian writing to be found in any recent book.

Underlying the entire volume is faith in the victory of God through his Church. Inseparably related to this faith is a deep awareness of the Church Universal which God has a right to expect to stand united as his witness in the world. It is an important matter to note that the modern ecumenical movement really started in world missionary conferences and on the mission field. That record is here made clear.

In the year of the Amsterdam Conference it is unlikely that many books of greater significance than this have appeared. Several of its chapters are of extreme importance and value.—***Carl M. Davidson.***

Now Is the Time

TOWARD THE GREAT AWAKENING, *by Sidney W. Powell. Abingdon-Cokesbury Press, 173 pp., $2.*

This is the second recent book from the pen of Sidney W. Powell, and like the former book (*Life's High Hurdles*, Abingdon-Cokesbury Press, 1946), it is a spirited, enthusiastic piece of writing that will be heartening to pastors and religious workers. This volume was forged in the workshop of a minister and worked out to get definite evangelistic and educational results in his own church. So it has the touch and the emphasis of the busy pastor. Therein lies its value. It has the martial spirit of a conquering religious faith.

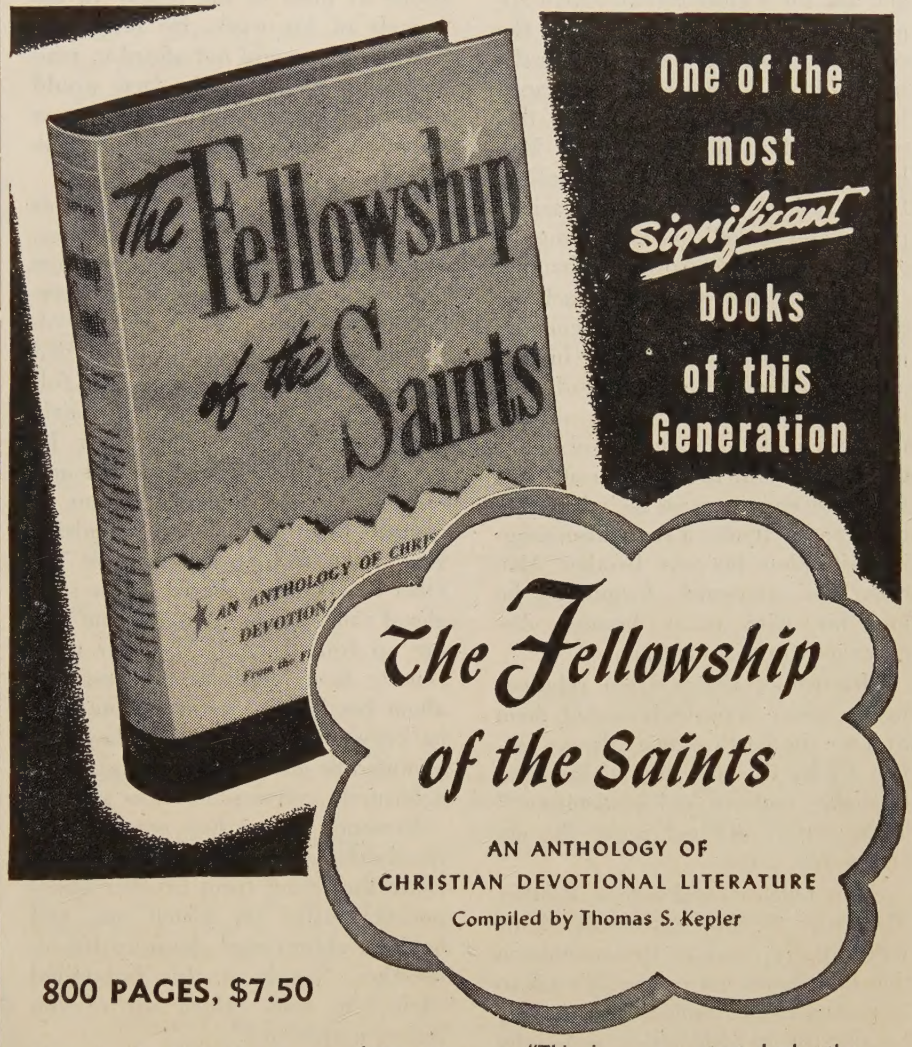
Each chapter of the volume is a kind of separate sermon that may be read and digested independently. The thought is easy to follow because it is pointedly illustrated and developed for popular reading. There is a wealth of striking and arresting sentences that will stimulate men who must preach regularly and effectively. The train of thought runs right on to the goal without monotony. It is a preacher's book.

This is an evangelistic volume in the best sense. There is the spirit of urgency that *now* is the time to make a Christian decision, and now is the time to live heroically our religious faith. Our faith is the one practical way to live, according to this minister. The spirit that men must be "born again" is stressed throughout the book and made understandable and comprehensible to a wayfaring man. The invitation to discipleship (and the reason for it) is present in every chapter to some degree.

One of the most valuable things about this book is the use of illustrations. Sidney W. Powell is one of the masters in this art. I often laid the book down and marvelled at the aptness of his illustrations. He chooses them wisely and uses them in a powerful spiritual fashion. Most ministers can afford to own this book to study the wealth of illustrations and the natural use of them.

The title is an apt description of the author's own religious life. He is an awakened Christian who knows the issues between God and man. The spirit of this book is that of the crusader who knows "in whom he believes" and thanks God for it. While keenly aware of the pitfalls of the modern day, and sensitive to both its respectable and vulgar sins, he nevertheless preaches Christ as able to save all from them. For Dr. Powell, Christ is a Way for both man and society. This aligns him with the religious optimists of this generation.

One of his favorite subjects is the "Rock." Titles such as "Lifting the Stone," "A Stone of Stumbling," "The Impregnable Rock," and "Milestones and Millstones" are favorite subjects and sources of illustrations. He has a solid footing and proclaims the Way as one of solid footing.—***James S. Chubb.***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Rough Going

[*Continued from page 5*]

Also to be faced frankly and courageously by Brother Mac and his wife, was the question of whether or not they would return to the pioneering task in which they had now been engaged for twelve months. Economic necessity seemed to demand that they give up this assignment and ask for a more remunerative appointment in some other part of the conference. During the entire year the income from the church had averaged less than fifty cents a day. To this untenably low income, Brother Mac had been able to add a few dollars from articles written for various papers and periodicals concerning the advantages of the North Panhandle.

Now that his wife was teaching, her small salary could be counted upon to help in some degree in balancing the family budget. All of their savings were gone, however, and by no stretch of the imagination could they foresee, in the year ahead, sufficient revenue to meet their basic requirements. It was a most discouraging situation but—as Brother Mac often said afterward—fortunately he and his wife never became discouraged at the same time.

Meanwhile, letters from relatives in Tennessee repeatedly urged them to leave the north plains, always asking, "Why do you stay in the land of snakes, coyotes, and windstorms?" These letters did not make the decision any easier.

After much consideration, Brother Mac, with the full agreement of his wife, finally came to the conclusion that they could not reasonably ask to be moved from a difficult spot merely because of its difficulties, especially when they had only served there for one year. In other words, he would go to conference ready to accept a better post if the bishop took the initiative in moving him to it, but completely satisfied to return to the North Panhandle if no such initiative were exercised. He himself would under no circumstances ask for a transfer.

As Brother Mac rode along on the train en route to conference, he tried objectively to take stock of his work in the appointment he had held during the year. He reviewed some of the hardships he had met and tried to set over against them some of the more gratifying experiences that had been his. He had organized a half-dozen churches, an even larger number of Sunday schools, and had established preaching schedules at ten different points, including two rural school houses, a store, and a ranch house. All these achievements tended to encourage him as did also the attitude of most of the people in the bounds of his work. He felt, however, that he could not afford to read more into that than the facts would warrant. Perhaps their attitude was simply an expression of western hospitality.

Of particular encouragement was the memory of a recent happening. On a long, lonely drive to Ochiltree one day, he had seen a man on horseback a few miles to his right. Following his general custom he pulled out of the dim road that he was following and headed across the prairie to meet him. Presently, however, he saw another rider off to his left and turned back into the trail, hoping to contact them both for a roadside visit. Then, to his great surprise, another horseman appeared on the trail ahead and still another one came loping up from behind. The four men, coming from different ranches, met about his buggy. It turned out that he knew them all, and as they dismounted he got out of his buggy and a leisurely conversation was started.

Presently one of them reached over familiarly, seized the broken watch chain that hung from Brother Mac's pocket, pulled the watch out, and held the abbreviated chain up for inspection. "Look at this bob-tailed chain," he said. "Have any of you fellers noticed it?"

"Heck yes, everybody's noticed it," said another.

"It looks awful," commented a third. "I heard some fellers in the bunk house the other night wonderin' why he don't do somethin' about it."

"It's plenty ugly when he's up before a crowd preachin'," said the other.

Smilingly, Brother Mac let them have their fun.

"What do you think we ought to do with this?" asked the first, indicating the short chain end, which by now he had detached from the watch.

"Throw it away," suggested the others.

"Here it goes," he said as he hurled it as far as he could into a clump of tall grass where it might well have taken all five of the men a week to find it. Brother Mac was surprised at this turn of affairs, and not too well pleased. This was carrying the joke entirely too far, but he was wise enough not to protest.

Then suddenly the men seemed to realize what they had done. "Now we've played it," said one. "He's in worse shape than he was. He ain't got nothin' now to help him get hold of his watch."

"He could lose it awful easy now."

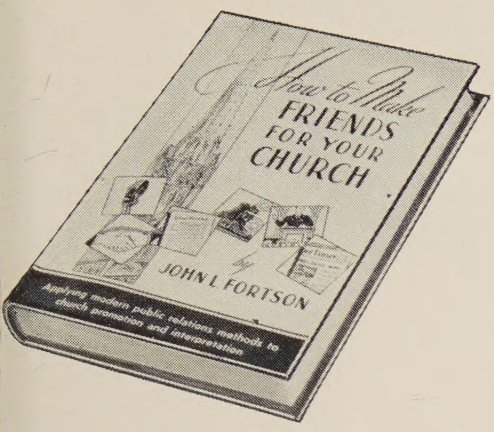
"That's right. Wonder what we can do about it."

"I might let him have one of my saddle strings," said one, looking gloomily at his new saddle and adding, "but I'd shore hate to do that."

"That wouldn't help none," said another. "A piece of leather shore would look terrible on him up there preachin'. It would look like a belly-band across his stummick."

"Wonder how this would do," said the cowboy with the watch in his hand as he snapped a strong and beautiful gold chain on the watch and handed it to Brother Mac.

Before Brother Mac could say "thank you" they had swung into their saddles, wheeled their horses, and were gone, each heading at his horse's top speed back toward the ranch from which he had come. It was an impressive moment for Brother Mac, but he was even more impressed later when he learned that the cowboys had made up the money for the chain and that one of their number had ridden to Liberal, Kansas—more than a hundred miles away—to make the purchase. Knowing his travel schedule, they had chosen that unique method of making the presentation. Brother Mac, knowing the frankness and sincerity of cowboys, found it pleasant to reflect that this was an expression of appreciation which was genuine, and it made him feel that surely his service as a frontier minister was not a complete failure.



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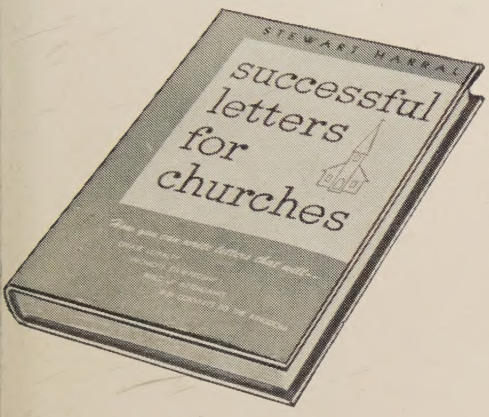

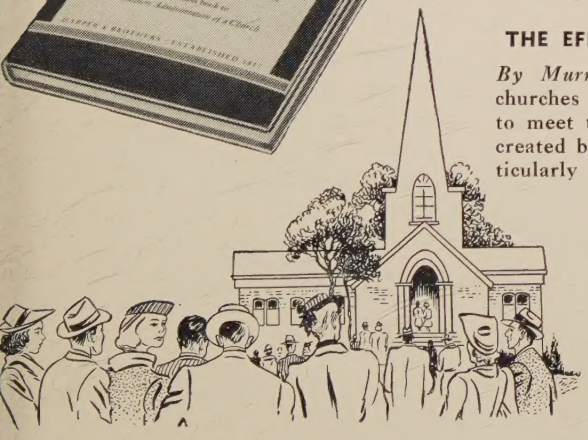

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Today's Frontier Line

¶ Two things must be said . . . about the Christian faith as solution of the problem of meaning in our time. First, it is not easily come by. Probably it never was. But for centuries it had the advantage of being the accepted creed of the Western world. . . . But this is gone. Christian faith has become, as it has never been since the first centuries of the Christian era, a matter of personal decision. The second point is this. Whilst Christian faith is the same at all times with respect to its foundation and content, it is different in every age as regards the frontier line along which it joins battle. The frontier line of our age is neither that of the first centuries, which was marked by rival religions, nor is it that of the Middle Ages or that of the Reformation era, when it was marked by rival interpretations of its foundation and content. In our time the frontier line is the alternative to a philosophy of despair, hidden in a number of more or less subtle evasions of the problem [such as the existentialist philosophy of Heidegger and Sartre]. Apart from these disguises, the question placed before man in our time is quite simple: Despair and pay the price of despair, or believe the Gospel and pay the price of believing!

—Emil Brunner, in *Christianity and Civilization* (Charles Scribner's Sons)

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